Free Study in the Book [33] Strategies

Compilation and Arrangement

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First Edition

[2]

Thinking

In the name of God, the Most Gracious, the Most Merciful

1. I swear by the clear morning,
2. and by the night when it falls still,
3. your Lord has not forsaken you, nor has He been displeased with you.
4. And certainly, the Hereafter will be better for you than this world.
5. And soon, your Lord will give you so much that you will be content.
6. Did He not find you an orphan and give you shelter?
7. And He found you lost and guided you?
8. And He found you in need and made you self-sufficient?
9. So, do not oppress the orphan.
10. And do not turn away the beggar.
11. And proclaim the blessings of your Lord and remind others of them

In the name of Allah, the Most Gracious, the Most Merciful

Introduction

In the spring of 2017, one of the young men gifted me a copy of the book *"The 33 Strategies of War"* by Robert Greene and said:
"This book has been widely discussed, so it would be good for you to read it and share with us the insights it contains."

I carefully read the introduction of the book, then quickly skimmed through its pages. Not only did I dislike what Greene had presented, but I also found that his descriptions of reality and the provocations fostering hostility and hatred among people were blatantly contradictory. In Western societies, he contrasts what is referred to as the values of democracy (peace) with the prevalence of competition (war) within their communities, which has spread to the extent that it seems like a painful battle has cast its shadow over their lives. Greene's promotion of individualism appears as an invitation leading society toward an abyss.

Within this framework, his call to employ military schemes against adversaries in public life and against people seems to lack sincerity and integrity. It is marked by violence, hypocrisy, opportunism, exploitation, and deceit, which pose significant dangers to a single nation. This perspective on nurturing and educating individuals creates divisions within society and drives them into a competition whose consequences are by no means desirable. From an educational and psychological standpoint, this book is no different from *Kalila wa Dimna* by Ibn al-Muqaffaʿ and *The Prince* by Machiavelli. Much of what Greene advocates is incompatible with our Islamic principles and upbringing.

For this reason, I set the book aside for a while. However, I was once again requested to delve into its military aspects, as Greene presents many military operations that could broaden one's mind and enhance military awareness and experience through the study of the military history of various nations, both ancient and modern.

Thus, the journey began. I gradually engaged with the book more attentively, initially approaching it cautiously and repeatedly reviewing its contents.

At the outset, I began reading the book with a particular sensitivity, publishing it in brief, concise sections. Over time, I advanced with slightly more caution and hesitancy. Occasionally, the book felt overwhelming, prompting me to set it aside for extended periods. This prolonged the time it took for me to complete it.

I was concerned about inadvertently overlooking some of the concepts Greene presented in his book. Thus, I caution you that anything in this account that contradicts our Islamic values, principles, and culture, I have renounced and disavowed. I urge anyone who notices such contradictions to inform me so I may remove them. In this context, the Prophet Muhammad (peace and blessings be upon him) said:
"A believer is the mirror of his brother, and a believer is to another believer like a structure whose parts reinforce one another."
Additionally, the Prophet ﷺ stated:
"The example of believers in their mutual love, compassion, and empathy is like a body; if one part is afflicted, the rest of the body responds with sleeplessness and fever."
These two hadiths are found in *Sahih Muslim*.

As a result, I approached my engagement with the book under the title: *"An Independent Study of 'The 33 Strategies of War'"*. I pray that Allah grants success and that this endeavor proves beneficial to Muslims and the oppressed worldwide.

This does not mean that *"The 33 Strategies of War"* by Robert Greene is entirely unusable; such is not my intention. Instead, my goal is to emphasize that those who delve deeply into this book—or similar works like *Kalila and Dimna* by Ibn al-Muqaffa'—must be people of principles and values, equipped with a clear benchmark to assess the content. This is necessary to avoid becoming lost in the opportunistic world vividly portrayed in these books. Such concepts must be condensed and rearticulated with an ethical approach to benefit all humanity.

To be fair, Greene's book contains numerous historical accounts of military operations and intriguing strategic perspectives that merit significant engagement. Even better is to return to the sources from which these accounts are drawn to gain a more comprehensive understanding. I recommend readers of this note to actively seek out these sources and study them instead of relying solely on Greene's summaries; this effort will greatly enrich their experience.

In a specific section of the book, particularly in its military segment, certain sentences and phrases are written with precision and depth, reflecting the harsh realities of experience. Among these examples are: *"Knowledge... has taught us to think more rationally and strategically during times of conflict and to channel our hostile desires instead of denying or suppressing them."*

"Strategic fighters operate in a completely different manner. They consider their long-term objectives before conflict arises, decide which battles to avoid and which ones to engage in, and know how to channel and control their emotions. When forced to fight, they do so through clever and indirect maneuvers, making it difficult to trace their deceptive methods."

"To be peaceable in the face of wolves like these is a source of endless tragedy."

Some of the quoted sentences highlight the superiority of one strategy over another. For instance, it is observed that Sun Tzu's understanding, which emphasizes winning a war without bloodshed, is deeper and more realistic than what Gandhi advocated [the method of nonviolence, a new way to wage war], which itself has not been immune to criticism.

In sections of the book that depict the darker side of colonialism, Robert cites: *"The strategy of ignorance (creating ignorance among the attacked)."* In the introduction to his book, Robert writes: *"Were soldiers not taught strategy? Because it would not assist them in the battlefield. Moreover, it was not desirable for commanders to provide their soldiers with such practical knowledge that might enable them to organize rebellions or revolutions. During the colonial era, this principle was applied more broadly. Indigenous people in European colonies were recruited as soldiers in Western armies and carried out many policing duties. However, even those who reached high military ranks were deliberately kept uninformed about strategic knowledge that could become dangerous to them. Preserving strategy and war techniques as a domain of the ruling authorities was intentionally aimed at keeping them in the hands of elites and oppressive forces who were keen on division and conquest."*

In the same section, Robert quotes from *"Slavery and Freedom"* by Frederick Douglass, where Mr. Hugh references the simplicity...

(The text cuts off here, but the continuation might delve further into Mr. Hugh's remarks or other related discussions from Douglass's work.)

He explained to his wife, perhaps for the first time, the true philosophy of slavery and the peculiar rules that masters needed to understand to manage their human property. His cold, hard, iron-like words deeply struck my heart. It was a unique and new revelation, uncovering for me a painful mystery that I had always pursued in vain: the power of the white man to maintain the slavery of the black man is rooted in depriving him of knowledge.

But have ordinary people in the West been spared from this process of ignorance? No. They have been turned into distorted beings. Our struggle today is a struggle between the people—all people—and the class that rules the world, against the minority that has seized resources and enslaved people. Worse yet, during the COVID-19 era, they usurped people's savings, and during the Russia-Ukraine war, by fueling the hunger crisis, they stole people's wealth. What comes after this? Briefly put, it is their war against humanity—a war that has exceeded their ability to control. Thus, they must eliminate half of humanity by any means possible without drawing attention to their schemes.

Dr. Ibrahim al-Maliki, in the introduction to the translation of the book *"The Principle of Power"*, compiled by the Jew Mark Blasini and presented to Robert Greene for publication, notes that a significant number of commanders and officials in the Jewish state apparatus have the greatest interest in Greene's books and ideas. Dr. Ibrahim al-Maliki mentioned hearing from an acquaintance of Robert Greene that "Netanyahu" had offered him a high advisory position, asking Greene to collaborate in providing strategies for domination, defeating rivals, and expanding hegemonic influence in the Middle East. However, Greene declined the offer.

Perhaps what Dr. Ibrahim al-Maliki has highlighted will encourage us to read what Robert Greene has written—at least to understand the ambitions and anticipate the intentions of the Jews.

The first part of the book revolves around mental preparation for conflicts at the leadership level and the ability of leadership to inspire soldiers through various stages and forms of conflict. The second part discusses the collective spirit in conflicts, its development, and caution against its negative aspects. The third part addresses defensive warfare, the concept of economy, deterrence, resolving conflicts, and preparing for counterattacks. Offensive warfare is mentioned in the fourth part, occupying a significant portion of the book since victory is only achievable through attack. Finally, the fifth part focuses on Robert Greene's unconventional maneuvers, which remain a subject of debate.

I ask God to grant me the time to add to the chapters where I feel my contributions have been insufficient. This stems from my desire to preserve them as summaries while creating a mental space for the reader to reflect and innovate.

I had preferred to find a word or term in the Arabic language that could adequately express the contemporary concept of "strategy." Some Iraqi sources seem to have proposed the word "السوق" (al-sūq)[1] as a substitute. However, it has not gained widespread usage, perhaps because its meaning suggests a form of control or guiding people akin to herding sheep. Its purpose is understood as a plan for achieving objectives or directing a nation toward its goals.

Today, the term "strategy" encompasses a broader and more comprehensive meaning than its Greek origin, which referred to "a military commander." Its scope now extends beyond the battlefield. Until a suitable linguistic equivalent is found, I see no issue in using the term to convey its intended meaning.

[1]Perhaps this term connects to a hadith narrated in *Sahih Bukhari* and *Sahih Muslim* from Abu Huraira, where the Prophet (ﷺ) said:

"The Hour will not be established until a man from Qahtan comes forth, leading people with his staff."

This term implies leadership from behind, which is precisely what strategists do

For Allah....

Then,
For the Muslmis
& Oppressed

'Abirus Sabil

In the Name of God, the Most Gracious, the Most Merciful
Open Dialogue on Strategy

The general strategy of the Islamic Ummah is a program that achieves the goals of the divine message[2] through complete reliance on God, seeking His assistance, and utilizing available means This program is based on using existing resources and acquired capabilities in all fields.

The general strategy [program] is divided into various stages, aligned with the strength or weakness of the state or even organizations, as well as the strength and weakness of the enemy. Each stage has its own specific objectives, and upon achieving them, it becomes possible to transition to the next stage, ultimately achieving the goals aspired to by the state or for which the organization was established. Thus, the general strategy is a long-term program that also encompasses short-term plans within its framework

On the other hand, exploration, critique, dialogue, and planning in Islam for determining strategies are aligned with a divine method. This method allows for inquiry and the attainment of high values and great objectives while imposing restrictions that prevent thinkers from deviating into issues such as "the end justifies the means." As a result, the resources, energies, and diverse capabilities within the state are utilized in a manner that enables the Ummah to act in accordance with God's will.

The process of determining strategy depends on the intellectual capability of the Ummah, the state, or the organization to research and reflect in order to choose the best possible means and utilize available resources to achieve the goals of the Islamic message, whether in times of war or peace. In other words, it entails planning for conflict management.

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[2] In Islam, conflicts originate from an ideological (creedal) perspective, not from class struggles, exploitation, or seizing resources that God has bestowed upon others. God says. **"And fight them until there is no fitnah and [until] the religion is entirely for Allah."**

Islam seeks to spread its ideology through invitation (da'wah). If obstacles arise, war is initiated to eliminate those barriers. Thereafter, it returns to its course, creating opportunities for invitation and the Islamic method. This reflects Islam's civilizational view of non-Muslims (i e , disbelievers) as part of humanity, dealing with them in accordance with God's will

The resources and elements of power for the Islamic Ummah encompass the human, economic, media, military, da'wah, psychological, diplomatic, geographical, and historical domains, alongside leveraging the weaknesses of enemies in those same areas:

Disseminating the message of Islam and its invitation or creating conditions that generate internal or external effects leading to the collapse of the enemy's sources of power, removal from the conflict, or compelling them to accept and adhere to God's way, whether in times of war or peace

The Islamic message pursues[3] the following goals:

1. Affirming the oneness of the Creator and worshiping Him alone.
2. Governance over people by establishing justice and solidarity among all of Adam's descendants, based on a divine Sharia that is just and compassionate, whether for Muslims or the People of the Book living in the land of Islam.
3. Preserving the existence of Muslims, safeguarding their wealth, and ensuring their security to expand their faith.
4. Liberating the intellect from pressures and barriers to empower it in making choices, protecting Muslim minds from intellectual or sensory abduction, and shielding them from any factor causing confusion, harm, or obstruction of insight.
5. Cultivating the earth by utilizing God's blessings on this planet in the best possible manner.

The Islamic[4] objectives are universal goals for the reform of humanity. Islam does not seek war but rather focuses on addressing the intellect and spirit, purifying the self for entry into the religion, and fostering a worldview rooted in faith.

[3] The book *"Thawra" (Revolution)* from the series *"Conflict and Winds of Change"* succinctly states that

[4] Islamic Shar a was establ shed to preserve five essent al necessities: relig on, life (Breath), progeny, wealth, and intellect. These principles are derived from *agreements* by Shatibi

To achieve definitive results, whether a battle occurs or not, subjugating the enemy without war is the pinnacle of skill

From the previous introduction, the following points can be inferred:

1. The objectives of Islamic strategy are not set by any inhabitants of the earth; rather, these objectives are ordained by God, and it is incumbent upon all creation to strive for their realization. Efforts must be made using all means—whether through invitation (da'wah), jihad, or other methods. However, the outcomes of these efforts, whether successful or not, ultimately depend on the will of God.
2. The duty of a Muslim individual is to devise a strategy aimed at achieving these objectives. Formulating a strategy is an intellectual process grounded in reality, which provides the tools and resources to achieve the mission's goals. In modern terms, a strategy is a program for public policy that, through understanding reality and its resources, utilizes appropriate tools to achieve its aims. The more resources available, the stronger and more effective the strategy becomes.
3. The realm of strategy encompasses all the available resources of the ummah, including religious, human, economic, media, military, security, da'wah, psychological, diplomatic, geographical, and historical strengths. These resources are the assets at the disposal of policymakers or, in other words, the tools of politics that must be enhanced. To underscore this point, economic strength is what enables the development of military power, its financing, and the bearing of its associated burdens. The Almighty God in the Holy Qur'an establishes a connection between wealth and life (nafs) in approximately ten instances, and in all but one, wealth is mentioned before life. This precedence emphasizes the importance of wealth in building and waging war. Just as there is a military strategy, there also exists an economic strategy, a media strategy, and so on, which collectively form the general strategy of the state.

4. In strategy, identifying enemies, categorizing them, understanding the capabilities of each group, and prioritizing tasks must be considered. It is illogical to confront all enemies simultaneously. Merely identifying the strengths and weaknesses of the enemies is insufficient; these elements must be deeply analyzed to gain superiority over them and prepare them for defeat in the conflict. This could be achieved through warfare or other means, whether this defeat comes directly by our hand, with the support of external factors we have influenced, or even from within the enemy's own camp by manipulating their social structure, weakening their internal political unity, or diminishing their economic power. Victory over the enemy does not necessarily need to be military; internal collapse can achieve the same result at a much lower cost than a military campaign. If the enemy does not collapse, at least it will be weakened and removed from the battlefield or competition, either to guide it toward the truth or to destroy it in a subsequent phase, depending on its flexibility or stubbornness.
5. The process of formulating strategy is nothing but a search for the best methods, tools, and approaches to achieve objectives in successive stages, with flexible execution adapted to time and events This must be tailored to each group of enemies; it is impossible to confront them all with a single strategy. It is not necessary to manage conflict solely through warfare, but at some point, war will inevitably become unavoidable. What can be changed through words does not require the use of force. What can be resolved by giving a small amount of wealth to calm hearts is better than shedding the blood of Muslims. Soft power is more appealing than the fire of war Commercial interactions that spread ethics and manners act as a revolutionary factor. Economic sanctions that exhaust the enemy contribute to its collapse. Acquiring advanced weaponry instills a deterrent fear in the hearts of leaders.

Therefore, war or armed struggle is not the only means of conflict; rather, it is the central part of it, which cannot be overlooked. However, these means must be used in the right measure and at the right time, like any medication

The tools of pressure to weaken and isolate the enemy are numerous, and the instruments of policy[5] are diverse; they must be utilized at the right time and place, with full understanding of the intended purpose of the chosen means. For instance, the jizya imposed by Islam on those who stubbornly refuse to accept the faith is outwardly a payment for their residence in the Islamic state. However, on a deeper level, it is a temporal opportunity granted by God for them to coexist with Muslims, allowing them to reevaluate their views toward them and the principles of Islam, perhaps leading them to embrace the faith. This temporal opportunity has no set end but is regulated by a monetary cost within the framework of the invitation (da'wah) program, and it is lifted whenever they accept the faith.

6. It is certain that the invitation through speech, winning hearts, and employing soft power will have limited impact without relying on military power, whose awe and strength support and reinforce these efforts. Without this military power, nations will not respect them and will fall prey to others. The interrelation between these tools is intricate, and no tool can fully perform its role without the support of others. The factors influencing the process of change are so complex that no study can entirely encompass or classify their relationships. Therefore, it must be emphasized that war is one of the tools of policy, used when necessary to create a better environment for the continuation of political (invitational) activities.

More precisely, war serves to remove obstacles that hinder the progress of the message. This can be achieved under conditions of strength. However, under conditions of weakness, war usually has limited[6] objectives and awaits a shift in the balance of power or its equalization. Political leadership may halt warfare and resort to another tool, such as economic or invitational methods, to achieve goals with fewer costs and casualties. Nonetheless, leadership, in all circumstances, never ceases preparations for war.

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[5] Politics is the science and art of managing conflict in all arenas. It has been said that politics deals with the realm of the possible and relies on the achievement of interests.

[6] The reason political leadership employs strategies with limited objectives is to await a shift in the balance of power. This is achieved by wearing down the enemy. Experience has shown that the gradual collapse of the enemy through repeated small attacks has a greater effect than large-scale strikes with uncertain outcomes. Of course, this attrition must be conducted in a manner where the damage inflicted on the enemy exceeds the harm to one's own forces, with guerrilla warfare serving as the ideal example.

7. Islam does not only look at the current situation but also predicts the future that must be. Islam does not limit itself to classifying the state of peace after war and the societies and systems that result from war, it also specifies methods of interaction with these conditions and guides their lives.

What follows war is not necessarily victory, a turn towards Islam, or the acceptance whit respect; it may be a ceasefire in which other tools are used to achieve political objectives. The state of peace or tension following the war depends on the strength or weakness each camp has gained from the conflict These conditions may impose a new form of coexistence until fresh circumstances arise that change the map again. Here, the flexible strategic perspective comes into play, preparing itself to face all the possibilities that result from the war.

Section 1: Building the Individual

In the name of God, the Most Gracious, the Most Merciful

Building the Individual:[Commanders and Soldiers]

Islam places great importance on the individual and focuses extensively on developing their character. It insists on guiding people to worship the One God, ensuring that all their decisions in life are aligned with God's will. The individual is taught to return only to God, to obey Him alone, to not follow anyone except those whose actions are in line with God's pleasure, to love no one as much as God, to fear no one except God, to worship only God, and not to dedicate any form of worship to others. In this way, Islam grants the individual complete freedom and independence.

Islam then moves on to shape the mind, soul, and body of the individual

- It guides them to preserve their faith.
- It obliges acts of worship that purify the soul.
- It clarifies what is lawful and unlawful in food, drink, and clothing, ensuring the preservation of mental health and bodily purity
- It adorns them with beautiful morals and warns against their opposites, creating solidarity and unity between them and society

Islam also protects people's wealth, honor, and life from harm, through laws that regulate life to ensure peace, security, and unity among the people. This upbringing manifests in the individual's behavior, speech, decisions, and interactions, making them pure and beneficial, so that they contribute positively to themselves, their community, the Islamic ummah, all human beings, and even the planet and other living creatures

God says: (Surah Al-A'raf, 54):
"Indeed, your Lord is Allah, who created the heavens and the earth in six days, then He established Himself above the Throne. He covers the night with the day, which is urgent in pursuit of it. And the sun, the moon, and the stars are controlled by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds."

(Surah Al-Ma'idah, 48):
"And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah

has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. And if Allah had willed, He would have made you one nation, but [He intended] to test you in what He has given you, so race to [all that is] good. To Allah is your return, and He will inform you concerning that over which you used to differ."

Surah Al-An'am, Verses 151-153: "And do not approach the wealth of the orphan except in the best way until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except according to what it can bear. And when you speak, be just, even if it concerns a near relative. And fulfill the covenant of Allah. This He instructs you that you may remember. And this is My straight path, so follow it, and do not follow other paths, for they will divert you from His path. This He has instructed you that you may become righteous."

"This causes a person to attain perfect morals in his daily interactions with people, and to attain perfect morals when dealing with those who oppose his religion, during his call to the religion and during conflict with them. Because war in Islam has values, principles, and ethics; which guide the children of the Ummah when they are strategizing for war, to achieve victory and provide the defeated with an opportunity to live under the shade of Islam. It also guides them to something that will be beneficial for the people after the war has ended. And it is said:

"What Muhammad ﷺ has brought, if it were not a religion, would certainly be worthy of being in the character of people."

"The Messenger of God said: 'Indeed, people are like a hundred camels, it is difficult to find a camel among them that can be ridden.' (Narrated by al-Bukhari)

Every conflict requires five essential elements: leadership, economy, organization, strategy, and control [military and security], and every conflict has social, cultural, and ethical dimensions. And every conflict that creates a new political, economic, and social system."

And the rarest virtue in wars is leadership Leadership that possesses thought, principles, and values, a moral leadership that sacrifices and does not seek rewards, leadership that realizes the aspirations and hopes of its people, leadership that instills dignity, honor, and ethics in its people and moves them according to divine guidance and human behavior, leadership that is capable of guiding its people toward building dignity and honor What is observed from the biographies of great leaders throughout human history, from every religion or nation, is that they were ascetic in achieving personal gains, and none of them sought personal futures, positions, or wealth, but their pride was in what they sacrificed for their faith and nation, and for this reason, their names have remained immortal in history.

Leadership, wherever it is, must know that its mission is fundamentally political Prophets were sent to reform beliefs and policy-making in the world according to God's will In Islam, the duty of leaders after the prophets is to preserve faith, spread religion, and policy-making in the world through invitation and jihad, and jihad here means "war and struggle," which is the subject of our discussion For war, there must be a strategy, and to formulate a strategy, leaders must be present Our goal in this section is leadership from a mental and psychological perspective

The first advice we give to leaders is know yourself. You must know yourself, know your soldiers, know your resources, know your boundaries, and you must know your allies and enemies as well as you know yourself.

The second point is that if you have exerted all your efforts in acquiring knowledge and understanding, you must clearly analyze the current situation You should not be lost in the past or move toward the future without thought. The more our ability to focus on the present and adapt our experiences and thoughts to its changes, the more real our responses will be, and our steps will be more inspiring.

The third point is that when the battle begins, we are under pressure, and the events of it will engage us Have we done everything to be prepared? This question opens the gate to immense psychological pressure and may lead the leadership to doubt

"This treatment does not require more knowledge and intelligence, but rather depends on the firmness of the heart and strength This skill is not taught, but rather is a favor and success from God, and then is acquired through continuous practice.

Fourth, some decisions require determination and stability These are the moments to prove the truth and falsify falsehood, today or never This was the starting point for the jihad movement of the Ummah of Muhammad 'And when God promised you that one of the two groups would be yours, and you wished that the one that lacked power and strength would be yours, but God wanted to establish the truth with His words and cut off the roots of the disbelievers ' (Surah Al-Anfal, verse 7) The concept of the land of death was the first experience for the soldiers of the Ummah, and after that, nothing will be as significant as it

Since people are like hundreds of cables, and there is little room for rest in it, our first step was to educate leaders on a mental and psychological level to make them aware and prepare them for what will come in their jihad path.

In the following pages, thoughts and plans will be discussed that will help the Mujahideen assist themselves in confronting their enemies, the viewpoints, tricks, and deceptions that will assist them in achieving victory in war, and how to control their emotions while planning for battles and wars, during the battle, and after it.

In the name of God, the Most Gracious, the Most Merciful
Declaration of Jihad Against the Enemy

1 **Strategy of Bringing the Fox Out[7] of Its Lair (Provocation)**
You cannot fight effectively unless you identify your enemies. Learn how to bring them out of their hiding places. secretly declare war against them. do not be naive. some enemies are never reconcilable, and there is no middle ground. seek help from God and do not despair. the obstacles you face are neither nature nor other people, the only obstacle before you is yourself. If you feel confused and lost, if you lose your sense of direction, if you cannot distinguish between friend and foe. then only blame yourself.

No matter how large the military force, if it loses its spiritual energy, it will collapse. only those who have steadfast hearts and the ability to inspire others can save the situation. returning to war or saving each other leads to the other. what matters is that the decision to return is filled with enough motivation to ensure the success of the mission. here, the characteristics and psychological strengths that God has granted individuals become apparent.

(Issam's soul became so powerful that it surpassed others and transcended every tribe.)

At this time, the enemy has conducted the battle indirectly and has professionally maintained enmity in secret, the rules of social, political, economic, and military battles have changed.

[7] This was stated by Abu Ja'far al-Mansur after a long series of efforts to destroy "pure soul " Muhammad ibn Abdullah ibn Hasan, may Allah have mercy on him

Today, and in recent days, wars are led by wealthy families and financial figures. They employ politicians, intelligence agencies, and most state institutions. Through television, cinema, and the internet, the media have gained a space like no other, and its tools and means have multiplied and diversified due to technological advancements. In this space, culture, habits, and traditions are exported, and what is even more painful is that the minds of people are filled with the illusion of "Abrahamic[8] religions unity " This is what is known as soft war, which mixes poison with honey. Few pay attention to the signs and signals, but most people are unaware that these signs subtly infiltrate to harm their cultural and social heritage and turn them into beings who blindly follow imitation.

This inspiring strategy has emerged from al-Qaeda (al-Qaeda Jihad), and it is right for Osama bin Laden to bear the title of its leader and for this generation to recognize themselves by his name. The declaration of jihad against America was a warning to the enemy and a precursor to attacks on embassies, the bombing of the USS Cole, and the destruction of symbols of power inside America. It aimed to end the hidden hostility and reveal the faces, so people would wake from their slumber and realize the shift from soft war to hard war. This was a shocking development, but it brought the enemy out of their hiding places, out of the realm where soft war was corrupting beliefs and turning humans into aimless beings who no longer understood the purpose of God's creation. The method of awakening them was shocking because they were in a deep sleep. The reaction of the Islamic Ummah was astounding. Al-Qaeda expanded from Tora Bora to the Indian subcontinent in the east, to the farthest points of Africa in the west, from Iraq and Sham in the north to Yemen and Somalia in the south. More importantly, the expansion of knowledge, the increase in awareness, and the movement of the Islamic Ummah for change eventually led to Islamic revolutions.

[8]This meaningless coalition, which includes the rulers of Muslims, Christians, and Jews, has been formed to be used as a "NATO" against Islamic movements with their diversity, especially those carrying weapons, and also against any force that threatens the interests of the West or those under the West's control This coalition is no longer able to deceive the people of the Islamic Ummah, and for this reason, it is a hated media coalition that lacks any capability for success.

The danger does not only lie with the open enemy; there are those who claim loyalty, call for unity, partnership, and camaraderie, and take pride in it outwardly, but in reality, they seek opportunities. Therefore, caution must be exercised with them, and efforts must be made to deceive them in such a way that their intentions are revealed sooner.

The best ally is one who knows how to harm you, unites with you, and then acts against you, helping you, offering financial and political support, guiding you to become great and powerful before your time, providing you with connections that will cause problems in the future, digging your grave and making it deeper with every step. Then, where his interests lie, he will support you, but when he no longer needs you, he will stop supporting you, so that you follow him, achieving his goal by weakening you... submissive... humiliated.

The worst partners and allies are those who break away from you along the way, turning partnership into enmity, staining their hands in innocent blood, and slandering their former partners with lies and accusations, especially when some of them, referred to in this way, decorate their bad deeds. The illusion that they are divinely ordained, those who exploit your faith and religion to hide their actions; they attack you while being certain that you will not harm them. This is the worst dagger, the worst blows—the blows delivered by partners to us. Did we make a bad choice? Or is it betrayal and treachery? It has been said, "No one betrays without first making the untrustworthy the trustworthy." This group must be given attention, and their actions must not be justified. If they are from within the ranks, the partnership should be ended or changed before it spreads, for some good assumptions are negligence.

The right ally for the Islamic movement is the Muslim people. It is these people who brought us into existence, and it is these people who support us with their wealth and lives without expecting anything in return. Our people are always and forever a shield for the religion. Therefore, the Islamic movement must genuinely represent the Muslim people and be the sword that the people raise to achieve their aspirations. Our people thirst for life under the shade of...

The law of Tawhid establishes justice and solidarity. This law seeks to make the best use of its resources, granting it a good life, far from the pointless actions of rulers and the thefts of systems. Our people do not view power as a prize, but as responsibility and duties entrusted to sincere individuals who free and protect both intellect and the land. It is the duty of the Mujahideen to open all doors with their people, inspire them to achieve their goals, and guide them towards these objectives, thus ensuring complete coordination between the shield and the sword.

What lifts the morale of soldiers is that they move under the shadow of a perfect heavenly method, under the banner and leadership of divine guidance that fears God and possesses piety. They work together to achieve the goals they believe in. The true meaning of morale is: unity of ranks and cohesion; this reflects steadfast faith and mutual trust.

"Strike the grass to scare the snakes," like the Chinese saying, "He who is not with me is against me," was a passage from the Bible. September 11 was more than a military strike; it was an earthquake that clarified the alignments, revealing what was hidden in the grass. The ranks were distinguished, and enemies gathered behind their leader in their camp, under his banner. The Muslim Ummah understood their position and place in the world and knew where they should stand, and Al-Qaeda understood its leadership role, as it is the vanguard of the Ummah.

The concept of the enemy, from a strategic perspective, is broader than someone who fights you. There are those who lie in ambush, even if they are weak today. If the prey falls or is wounded, the predators gather around it and pursue it. The term enemy includes anyone who acts against the path of Islam, hinders its progress, creates obstacles against it, or supports the enemy, offering financial and moral backing. The enemy is also anyone who attacks the oppressed of the people... all people, and the enemy is one who tries to destroy and distort humanity.

He is the one who plays with the planet, draining and destroying it to acquire wealth for himself and prosperity for his country.

Among the enemies are also those who, in times of conflict, pretend to be fair and balanced, but instead of revealing the true nature of the enemy and their vile actions and barbarism, they turn a blind eye to the dark history of Western colonialism and promote its technological progress and military superiority. Their aim is to break the spirit of the Ummah, making it surrender to their propaganda and accept their will, rendering it incapable of change. This psychological defeat creates failures in various fields. Isn't this exactly what the irreligious and secular people do with their own people?

There are those who harbor evil intentions against you and move covertly. Be cautious, but not suspicious; observe the signs, for not everything that appears is real. The fifth column hidden within Muslim countries should be provoked to be recognized by Muslims and their danger avoided. They should also be deceived so that those who direct them against the Ummah are identified, and their vile faces revealed.

The problem with this strategy, when applied within the ranks, becomes clear, as it leads to suspicion, doubt, and anxiety among the people. As Muawiya said: "I heard[9] the Messenger of Allah ﷺ say: 'If you doubt people, you will corrupt them.' So I do not doubt them and I do not corrupt them."

Therefore, the health of the Muslim community is a goal that must be safeguarded. Attention to this is even more important, and this strategy can be formulated based on the hadith narrated by al-Bukhari from Abu Huraira, in which the Prophet ﷺ said: "A believer is not stung from the same hole twice." For those who place themselves in the fire of doubt, they must accept the consequences, and we must pay attention to the signs and examine them. Nothing should hinder us from our religious and moral piety, and some clever tests can reveal the intentions of the envious.

[9] As Sheikh Al-Albani said, "Sahih," it is narrated in the book *Singular etiquette*

This passage discusses the tactics of hypocrites, infiltrators, and opportunists who use subtle manipulations, such as exaggerated expressions of loyalty or false humility, to conceal their true intentions. It emphasizes that these tactics can cause others to drop their guard, revealing crucial information. The passage also highlights how provoking a suspicious individual can bring out hidden emotions, such as anger, that might expose their true thoughts. Additionally, it touches on the use of strategic offensive debate, either through insult or flattery, to unmask someone's intentions.

The example of Lin Biao, a close associate of Mao Zedong, is given to illustrate how changes in behavior, such as excessive praise, can signal hidden motives. Mao Zedong's suspicion of Lin Biao was confirmed when Lin's intentions to either initiate a coup or replace Mao became clear, showing how subtle signs of disloyalty can lead to significant political consequences. This reinforces the idea that leaders must remain vigilant and respond appropriately when such signs appear.

This passage emphasizes the dangers that arise during times of crisis, where people are easily swayed by those with vested interests. In such situations, individuals may become divided, often following the loudest or most persuasive voices, even if they are deceptive. The text highlights that crises do not arise suddenly but are preceded by signs that can be seen from afar. A wise person understands the threat of deceitful actors in times of crisis, as internal strife is the most dangerous and divisive. It opens the door for external enemies to exploit the weakness and division within.

To prevent opportunists from taking advantage of such situations, the passage suggests several strategies: first, raising awareness among the people about the impending challenges; second, exposing these individuals through previous methods or other means, confronting them, and discrediting their efforts to prevent exploitation; third, ensuring firm and decisive punishment for those involved. It warns that misplaced leniency would be disastrous, as continued attempts at peaceful resolutions could weaken the struggle and lead to destruction.

Avoiding conflict and fleeing from battles in life is a path to defeat that creates space for harassment and takes away your self-esteem and dignity, without even mentioning your rights Drowning in the victimhood position will not give you your rights, and over time, you will lose even the look of sympathy Nations that give opportunity to regimes and avoid confrontation with them are enslaved. The ancients said: ' O Pharaoh, why do you exalt yourself?" and he replied: "There was no one to say no to me." Therefore, prevention is always better than cure.

It is dangerous to drown in doubt and succumb to obsessions, for it is so easy to play with a suspicious man who lives in the shadow of conspiracies. In order not to drown in doubt and to achieve clarity, we must pay attention to signs and symptoms and keep them under scrutiny Then, we must distinguish between friends, fools, and enemies, categorize the enemies, and determine the ways to interact with each category Never should you use a sword where a stick is required, or a stick where words are needed.

It is said "The skill is to make your enemies submit without war, or to provoke them against each other, but... the peak of skill is to make your enemies a part of you; they believe in you and support you." In the Prophet's biography, there are [10] amazing stories.

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[10] This passage narrates the story of Thumama ibn Athal, a man from the Hanifa tribe, who was captured and tied to one of the pillars of the Prophet's mosque When the Prophet (صلى الله عليه وسلم) visited him, Thumama expressed that he was content and would be grateful if the Prophet was merciful to him, or if he needed anything, he could take it from him The Prophet left him until the next day when he asked the same question, and Thumama gave the same answer. He was then freed, and he went to a nearby river to bathe and entered the mosque, declaring his faith "I testify that there is no god but Allah, and Muhammad is the Messenger of Allah."

Thumama continued by saying that previously, the face of the Prophet (صلى الله عليه وسلم) was the most hated to him, but now it was the most beloved, that Islam was once the most despised religion to him, but now it was the most beloved, that the land of the Prophet was the most detested, but now it was the most loved He also mentioned how his horses had captured him when he was intending to perform the pilgrimage, and now he had embraced Islam Upon arriving in Mecca, when asked about his change, Thumama confirmed that he had converted to Islam and vowed that no grain from Yamama would reach Mecca without the permission of the Prophet

This story illustrates the transformation of a staunch opponent of Islam into a devoted believer It is a powerful example of the impact of the Prophet's mercy and the transformative power of faith, and it is narrated in Sahih al-Bukhari

Most countries and empires have survived throughout history and continue to compete for leadership.

Two main factors that are important are: the way society is connected and the unity and cohesion it creates, and justice that preserves the security and existence of the people. If both of these factors are provided, people can endure hunger and thirst. However, if either of these elements is lost, politicians are forced to create an external enemy to unite the nation against it. Otherwise, the result will be the collapse of unity and the dissolution of internal cohesion, leading to internal conflict over power.

At this time, the West has first succeeded in creating a substitute for internal conflict through electoral competition, and the change became one of faces rather than real change, because playing the role of the opposition is better than being the victim of internal conflict. Secondly, the West has always succeeded in distracting and calming its people by creating an external enemy and magnifying it; in this way, politicians temporarily ensure internal peace and do not ask them to solve internal crises, as there are threats from enemies lurking, such as the Soviet Union, the Islamic movement, Russia, and China. Otherwise, with the presence of brave and provocative individuals like [Thatcher – Trump], the seeds of division are sown, and as soon as the waters of their internal differences nourish it, unity and cohesion of the country disappear, as clearly seen in all unions [Europe, America, and Britain].

"Worse still are the Arab politicians who spare no effort to break the unity of the ummah and dismantle its internal cohesion to the benefit of the external enemy. They play with the emotions of their nations and have exhausted them in meaningless disputes, just as the sons of Zayed and Salman in the Gulf did to tame Qatar, and they made a sports event the starting point of hostility between the residents of the Arabian Peninsula while hiding what lies behind the scenes.

And in the far West of the ummah, sharp rhetoric between Morocco and Algeria is maintained, while there is silence and indifference regarding the liberation of Ceuta and Melilla from the Spaniards. Not to mention the sports competitions that cause enmity between nations. On one hand, it mobilizes the nation in a futile competition and exhausts their emotions, and on the other hand, it tears nations apart with imaginary enmities to distract them from internal crises. This type of entertainment diverts the nation's attention from the betrayal and servitude of their rulers."

and like them, in evil and harm, there is a ruler who misleads his people and builds ignorance with them, and from himself, he creates a tyrant like Sisi in Egypt or Qais Saeed in Tunisia. He imprisons the elite representatives of the nation, suppresses the sincere with iron and fire, and sells his country to the enemies of his religion in exchange for ensuring his future establishment; he is a traitor on the throne of governance.

And although these rulers and their supporters use every trick to tear the ummah apart, events occur that cover the rift, and when well-utilized, they restore the bond and unity of the ummah. May Allah have mercy on the Moroccan child, Rayan, whose death defeated the rulers' lethargy and ignited the spirit of brotherhood and solidarity within the ummah. This ummah is a living, aware, and mature one, preparing for its historical moment; and the nations of the ummah, thanks to God, are aware of what binds them together and are also conscious of the malicious role of politicians.

There are enemies who are skilled in deception and try to convince you that the area of maneuver can free you from the battlefield. They instill in you contentment and a desire for tolerance, peace, and reaching an agreement; but truly, their desire is endless. They simply attempt to disarm you.

Some claim to be moving for reform; this is an illusion; for reform is a process of education, not change. They are in fact working to gain some benefits and interests through agreements with the system and other parties Although agreements in the political arena are considered a skill, they inherently carry the risk of sinking into the quagmire of appeasement and concessions. As a result, internal conflicts over power deviate from real change and become a public space in which only faces change.

The process of change loses its way, returning from this path becomes difficult, and they go to extremes in this path, promoting it.

"We must understand that our struggle cannot be patched up or repaired, and it cannot tolerate agreements that oppose the religion."

Two swords never meet in the same sheath, just as two beliefs cannot coexist in one heart. A nation should not be governed by mixed methods. The path of political and military conflict must be clear and unquestionable, without fear of opposition. Wars keep us vigilant guardians of our faith, and without wars, there is no opportunity for victory in conflict. With victory, we will earn the dignity and respect of our people because we were sincere in our call, we made what we believed in victorious, and we stood firm upon it.

Seeking friendly solutions with a powerful enemy leads to destruction. Do not think that he will remain loyal to his commitments or that he will not cross the established lines The powerful know no red lines and accept no equals. They enter the arena with either soft or hard power and create crises to pull you into their circle. Once you enter their domain, you will move according to their rules and be trapped in their snares, with no way to escape. You should not consider yourself clever in the trap of deceptions; the enemy only wants your absolute submission.

Allah the Almighty said: "And the Jews and the Christians will never be satisfied with you until you follow their religion. Say, 'Indeed, the guidance of Allah is the only guidance.' And if you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper" (Surah Al-Baqarah, Ayah 120).

Conflict is an essential part of life, even before life is given to a human A person learns from their enemies, and often, the enemy inspires the appropriate strategy for conflict. The mere existence of an enemy and the preparations for conflict make us alert and prepare us to adhere to our beliefs, values, principles, customs, and cultural heritage. This makes our society stronger, our system more stable, and our capabilities greater. Wars strengthen our spirit and physical power and make us mentally more prepared and better equipped to face challenges.

Conflict provides us with a measure to evaluate our abilities and forces us to assess and improve ourselves. It encourages us to strive in all areas of knowledge to keep our nation advanced in all spheres, including social, political, economic, technical, and generally in civilization.

In the name of Allah, the Most Gracious, the Most Merciful

Do not repeat your own experiences and know that there is another day for war, not the last day.

Open Horizon Strategy 2

Repeating useless actions is a waste of available resources. Your interaction with the present moment makes it impossible for your enemies to predict what you will do. Impose guerrilla warfare on your mind without allowing fixed defensive lines or obvious fortresses to exist. Everything should be aggressive, fluid, and mobile. What worked successfully once should not become a shell that prevents us from seeing changes and advancements of the enemy.

The world has changed and sciences have advanced. What was useful in the past is now a hindrance. The principles of war are science, and using them is an art with skill, innovation, and creativity. Do not enclose yourself within the shadow of past victories in wars because your enemies also know how you succeeded. Do not enter a war as if it were the final fateful battle. There is always another war on the horizon, so do not waste your resources and capabilities. Be wise and patient, knowing that there is a war for another day, not the last day.

The General Who is Helpless Against Progress

The general who is helpless against progress is poor in imagination and is captive to what he has learned. He keeps the history of his military and remains loyal to his traditions, unable to break free from them. As a result, he repeats himself and spends time quarreling with his companions while the enemy is at the heart of the command. When you face a young general who benefits from technical and tactical advancements and looks to an open horizon without a ceiling on his views, you are in great danger. If you cannot align your vision and horizon with his, the end of this path will be a repeated historical tragedy. For this is where a new chapter in military history is recorded.

"In the Battle of Yarmouk, Khalid ibn al-Walid (may Allah be pleased with him) organized his forces on the battlefield and, for the first time, used a formation similar to that of the enemy, but still maintained his light structures and light weapons. Khalid ibn al-Walid (may Allah be pleased with him) based his strategy on defense to wear out the Roman forces.

The Battle of Yarmouk involved various tactics such as frontal attacks, infiltration, counterattacks, flanking attacks, maneuvers on the flanks, encirclement from behind, opening gaps to facilitate the escape of the enemy cavalry, siege using the terrain, fortifying the fortress, closing gaps, and destroying enemy forces under the heavy blows of the Muslims, whose bodies were settled in the valley of al-Raqad.

Khalid ibn al-Walid was a commander with strategic imagination; he was a genius and beloved leader who did not repeat his strategies and tactics, and was known for the speed of movement and streamlining of organizations. He responded to every war based on the requirements of the field and his available resources and capabilities. For this reason, he deserved Abu Bakr's statement: "Women cannot give birth to someone like Khalid."

In the training of leaders, it is essential that they are supervised by a group to track their actions. They should also be accustomed to the process of critique and self-review, writing reports on the progress and examining what they have practically done, whether or not their results have achieved the goal. A session should be held to review all the stages with the supervision peers to understand the principles on which we have based our plans and which principles could have created better outcomes if we had added or removed them. The principles of war are designed to facilitate the execution of leadership missions and achieve victory if aligned with the time of war in which we are engaged. If there is no alignment between the principles and the time, we will not be able to make the appropriate choices, and may increase the costs of war, or neglecting certain principles may lead to failure. Therefore, after every experience, we must sit and review what we have done and learn what we should do.

"Victory experience teaches us very little because the intoxication of success distracts us from our constructive and impartial critique, and worse, it hides mistakes Therefore, the session must have great credibility and honesty, whether victory has occurred or the opposite."

The experiences of failure give the one who committed it an opportunity to return to the right path, if the critique process is carried out properly.

"However, if one resorts to a forward escape and blames others or circumstances for the failure, such a leader is like an ox in a mill, moving in a closed circle."

We suffer from relying on experience, the principles of war, and our military history, which kills creativity within us. We must learn all of this; this is indisputable because this knowledge forms the foundation of the future However, clinging to it, especially to the last war we participated in, is dangerous for us, as it attaches itself to our minds and traps us. Letting go of it becomes difficult, especially if it was accompanied by victory, and we tend to repeat the strategies we used. We must be cautious of the consequences of victory, as it imposes a sense of self-satisfaction upon us, and we lose the spirit of initiative, continuing to imitate ourselves, unlike in failure, where we must rise above its consequences and stand against the doubt and indecision that follows. If we only knew more, if we thought more, if we did this, we must free ourselves from feelings of regret and self-blame. If we conduct a good critique of the event and realize that what we lacked for victory was not knowledge or science, but the art and individual skill, and liberation from the constraints of imitation in courage without recklessness, in harmony with time and place, then more precisely, a successful general is one who benefits from his knowledge but applies it flexibly according to the needs of time and place. In guerrilla warfare, there is no final battle that ends the war, so clinging to...

Continuing to hold on to land and using military force is a military sin. We cling to land that the enemy has withdrawn from due to successive and qualitative blows. Even if the enemy is weak, we should not engage in another open war with it because there are always surprises, and the situation may change at any moment, destroying previous achievements. What if the enemy is strong, united, and the war is at its peak?

The Battle of "Jawar" in the 1980s, specifically in April 1986, occurred between the Afghan mujahideen and Soviet ground forces, commandos, and the air force. This battle began with a psychological war in 1985, followed by a military confrontation between the regime's general in Kabul and one of the greatest Afghan leaders. General Shah Nawaz Tanai had announced that he would have tea in "Grave," to which Mawlawi Jalaluddin Haqqani responded by saying that the communists would never enter two places: "Grave and Paradise." The general was unable to reach "Grave" and was seriously injured, but survived.

Thus, "Grave" became a symbol of resistance, and in April 1986, a bloody and ruthless battle took place there. Engineer[1] Mustafa Hamid wrote about it, stating that the Red Army was capable of reaching any point in the country, and the Battle of Grave proved this. Later, in another battle to open a path to Khost through the Zadran tribes, the United States, through Pakistan, helped them preserve their military honor. In such conditions, adopting slogans like "defending every piece of land" or "standing until the last man" is not wise. The slogan should be designed in a way that inflicts the most damage on the enemy so that their victory is merely a false and superficial one.

Despite the terrible results for the mujahideen, the operations had positive and beneficial effects. Among these, they gave the Soviets the belief that the mujahideen would not retreat without inflicting massive damage on them, and for this reason, they did not repeat such attacks. The mujahideen also learned the importance of mobile ambushes.

[1] The book **"Ma'arik al-Bawwabah al-Sakhriyah"** is written by **Engineer Mustafa Hamid** and is part of the collection **"Turathahu Fawq Saaqif al-Alam"**

Fixed defense has proven effective in the ambush of commandos after a year in "Jaji."

The capabilities and resources of the enemy enhance the effectiveness of the mujahideen and improve their responses. The mujahideen's conflict with the Soviets moved them from the realm of tribal warfare to the realm of guerrilla warfare, and the battle between the Islamic Emirate mujahideen and the Americans improved their practical effectiveness and directed them toward security warfare. In this way, with a free and clear mind, undisturbed by Western failures, Allah granted the Afghan mujahideen success in defeating two of the greatest powers in history in less than half a century.

In war, as in life, we must control our emotions and not let them trap us. Wisdom and patience allow our minds to deal with provocations and psychological warfare, and also help us to keep up with changes, adapting ourselves to what is unexpected during conflict. In the following sections, some ideas that contribute to adaptation and guide us toward military skill are outlined:

• To free your instincts and become someone capable of reacting positively to changes, you must review all your military knowledge and update it according to time and technology. There is no doubt that studying history and theories expands our perspectives, but avoid stagnation and freezing, and be cautious not to let your mind stop at one point. Imitation is a valid method, but it is not suitable for scholars and those who have broad and inclusive views of history.

• Training brings new thoughts to the mind that are difficult to change. In the midst of battle, anyone who does not see the changing conditions of the battle suffers and tries to find a solution from the past that was successful under different circumstances, whether in nature, technology, or tactics Your reality is different, and you need to free your mind so it can find solutions that are suited to the present experience, allowing the spirit of creativity to grow and your mind to be propelled beyond the ceiling of past experiences and tricks.

• During the Vietnam War, North Vietnamese General "Absence" had a general principle; he believed that after each...

A successful attack can convince a person that they have actually failed, and for this reason, their successes never break them. They never repeated their strategy in the next battle but instead thought separately for each situation.

• Always keep your mind connected to the present and reality; do not waste your time on battles you cannot win or that will drain you, because you might turn the tide in favor of the enemy. Go where the enemy does not expect, leave the battlefield they have prepared, and attack from where you have prepared. If you hand over your mind to the enemy's efforts, respond to emotional calls, and follow some of your allies, you fall into the hands of your enemies who will place you exactly where they want you, so where is the brilliance in this?

• Be cautious when consulting with great generals; also consult and converse with the youth Present the situation to them as it is, do not impose what you want, let them interact with the information and the map themselves Listen carefully to their discussions, value their words, then study what they have said. You will always find your new strategy among the wisdom of the elders and the motivation of the youth. Have the body of an elder and the spirit of a young person, and thus you will always remain young and renewed.

• When the Muslims moved towards the world, just as Alexander and the Mongols moved, and Napoleon followed their path, the old empires could not resist them. They were guided by the spirit of youth, which dismantled everything old and ancient. The Muslims were distinct from others because, by moving towards the new world, they advanced with a celestial civilization that was invincible and irrefutable

• War geniuses are those who strive to acquire a softer and more flexible power to realize a wider ability and field of maneuver. The peak of this transformation occurs in guerrilla warfare, where chaos and surprise turn into strategy. They are always one or two steps ahead of their enemies, do not repeat tactics, and adapt to the conditions that arise

Think twice: First, based on what you have learned and the principles of war, what great generations of commanders say, and what the enemy expects you to do; and second, think differently based on a spirit that rebels against traditions, without haste or recklessness; from an angle that the enemy least expects, then build your defensive strategy that aligns with offensive operations based on the first, and build your offensive strategy that includes mobile defense — making it difficult for the enemy to locate you — based on the second.

Movement is life, and there is no life for a soul trapped in military traditions or a mind frozen under military principles. Great commanders are those who study military principles and break them based on intuition and genius; they have open horizons and are the ones who create the principles of war that have no horizon.

• Do not let the enemy surprise you: study the terrain, know the enemy, know yourself, assess your capabilities, gather historical experiences, carefully examine them and give them time to be digested, consult with leaders of contemporary changes, design the philosophy of future warfare, send reconnaissance teams, identify the battlefield, harmonize with nature, integrate with your weapon, read the enemy's intentions and trap him at the right angle.

In the name of Allah, the Most Gracious, the Most Merciful.

Faith stabilizes hearts.

3 - Strategy of Balance and Equilibrium

When circumstances become difficult, some commanders may lose their balance in the face of the pressure of events: unexpected defeats, doubts from companions, criticism from allies, media attacks, discouragements, weakening factors, the shaking of ranks, soldiers' uncertainty, losing direction, and emotional reactions arising from fear, despair, and hopelessness . and so on. In these moments, you must resist and allow these moments to pass and overcome them. Resist emotional pressures and do not allow others to lose their calm Maintain your rational equilibrium and psychological balance so that the flow of events does not divert you from your main path. The ship of honor continues to sail despite the turbulent waves.

["By Allah, if I do not fight those who distinguish between prayer and zakat, even if they take the camel's strap that should have been given to the Messenger of Allah from me, I will still fight them..."

"Revelation has ceased and religion is complete... Should it be reduced while I am still alive?"

"By Allah, if a weapon is in my hand, as long as it is in my hand, I will fight them...] even if no one but me remains in the world."

These are immortal words that Abu Bakr Al Siddiq, may Allah be pleased with him, spoke, without a moment of doubt in his decision nor any hesitation. These words reflect his qualities when the truth became clear to him, and in such moments, not only did he make his decision easily, but that decision also became an inspiration to others.

He played the greatest role after Allah in preserving the purity and authenticity of the religion of Islam. History unanimously testifies that Abu Bakr stood firm against the cruelty (apostasy) and efforts to dismantle Islam. This was the Caliphate of the Prophet, which Abu Bakr fulfilled correctly, and through it, he won the praise of the Muslims and their prayers, until Allah inherits the earth and its people. Allah (Glory and Exalted) said:

¦Allah keeps those who have believed firm with the firm word in this life and the Hereafter And Allah leads the wrongdoers astray And Allah does what He wills ¦ (Verse 27, Surah Ibrahim).

And Allah, the Exalted, said:
{When a light sleep overcame you, a security from Him, and He sent down from the sky rain to purify you and remove from you the evil of Satan and to strengthen your hearts and make firm your feet } (Verse 11, Surah Al-Anfal)

And Allah, the Exalted, said:
{O you who have believed, .f you support Allah, He will support you and make firm your feet.} (Verse 7, Surah Muhammad)

Many leaders become unsettled and doubt their decisions when faced with danger, especially when accompanied by the winds of plea from friends and companions. Mountains are not shaken by the wind; and the faith of some individuals is as steadfast as mountains.

After the death of the Messenger of Allah ﷺ, the tribes apostatized, and some tribes withheld their zakat. Abu Bakr (may Allah be pleased with him) consulted with his companions regarding jihad

His companions said: "Keep the army of Usama bin Zaid in Medina to ensure safety and security for the city and be lenient with the Arabs until this issue is resolved, for it is difficult, and governance without a reason is not appropriate If some Arabs apostatize, you must say: fight those who remain steadfast, for all the Arabs have agreed to turn away from the religion, some have apostatized, some have withheld zakat, and others are watching what you will do, with the enemy taking one step forward and one step back. Some of them said. 'The Arabs have only withheld their wealth, and by separating them from you, you will not achieve anything. It would be better to set aside zakat for this year for the people.'"

Abu Bakr said. "You know that when the Messenger of Allah ﷺ was present, consultation in matters where there was no clear command from the Prophet or revealed text was entrusted to you. And Allah does not unite you upon misguidance. I will give you my advice, and I am just a man among you. You will examine my opinion in what I advise you and in the matters you have consulted about, and you will reach the best conclusion. May Allah grant you success But my opinion is that we move towards our enemy, and whoever wishes to believe and whoever wishes to disbelieve, we do not compel anyone to accept Islam. We must also follow the example of the Messenger of Allah ﷺ and fight the enemy as he fought them. By Allah, if they even withhold a single bridle from me, I will fight them to take it back and return it to its rightful owner. So, consult among yourselves, and may Allah guide you. This is my opinion."

"When the people heard the opinion of Abu Bakr (may Allah be pleased with him), they said: 'You have given the best opinion, and our opinion follows yours ' Then Abu Bakr commanded the people to prepare, and he decided to move against the people of Cruelty (apostasy)."

"Isn't the piece[12] that the enemy does not expect wearied?
Or the ship of honor that moves despite the intensity of the waves?
And the sword like a flash of lightning that shines when drawn,
And the whirlwind that, when it blows, engulfs the lands.. "

"Prudence is one of the essentials of wisdom... and anger is one of the essentials of forbearance... and punishment is one of the essentials of mercy.. and intelligence and cleverness are among the essentials of courage... and diplomacy is one of the essentials of strategy... and unity is one of the essentials of victory .. and forgiveness is one of the essentials of establishment[13]."

When it comes to the qualities of leadership, I refer to five verses from the Book of Allah. Allah, the Almighty, says:

1. 'Allah has chosen him for you and increased him in knowledge and physical strength, and Allah gives His kingdom to whom He wills, and Allah is the All-Bounteous, All-Knowing." (Surah Al-Baqarah, 247)
2. "It was by Allah's mercy that you were gentle with them; had you been harsh and hard-hearted, they would have dispersed from around you. So forgive them, ask for forgiveness for them, and consult with them in matters And when you have decided, then place your trust in Allah; indeed, Allah loves those who rely [upon Him]." (Surah Aal-E-Imran, 159)
3. "There has certainly come to you a messenger from among yourselves. Grievous to him is what you suffer; he is eager for your well-being; to the believers, he is compassionate and merciful." (Surah At-Tawbah, 128)

[12] This poem from the "The Crucified knight " elegy was written by Dr. Yusuf Abu Halalah in mourning for Sheikh Abdullah Azzam, may Allah have mercy on him Sheikh Osama bin Laden, may Allah have mercy on him, would hum this poem during many of our travels.

[13] This text is part of the third article in the series " oh what's in the bag oh Hawi" by a writer named "A.-Aaber Sabeel." This unpublished series of articles is about the Egyptian Revolution and the military coup against Mohamed Morsi

"Appoint me over the treasures of the land; indeed, I am a knowledgeable guardian." (Surah Yusuf, Ayah 55)
"One of the two [daughters] said, 'O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy.'" (Surah Al-Qasas, Ayah 26)Allah chose Talut as a ruler because he possessed leadership qualities, including extensive experience in matters of war and governance, along with physical strength. The daughter of the Sheikh of Midian described Prophet Musa (peace be upon him) as a worthy individual because of his strength and trustworthiness. Prophet Yusuf (peace be upon him) introduced himself as a knowledgeable and trustworthy guardian And Allah praised His Prophet Muhammad (peace and blessings be upon him) for qualities such as kindness and mercy and commanded him to forgive, seek forgiveness for the people, consult with them in affairs, and, when deciding, rely upon Allah.

"How beautiful are the qualities that combined in the Rightly Guided Caliphs after the Prophet (peace and blessings be upon him): the faith and honesty of Abu Bakr, the competence and genius of Umar, the forbearance and trustworthiness of Abu Ubaidah, the generosity and modesty of Uthman, and the courage and integrity of Ali. The leader we aspire for is one who strives to unite the fragmented Ummah, free it from the subjugation of the West, and unify its voice and word. Such a leader must excel in statesmanship, steer clear of the people's wealth, and avoid shedding their blood. This leader aids the truth and shows mercy to the creation."

"War is only fitting for a man who is worthy and possesses patience and deliberation. Such a person needs psychological, intellectual, scientific, and practical qualities: forbearance, composure, courage, strong will, decisiveness, patience, and humility. These psychological qualities point to several aspects:

First: Inner tranquility that overcomes emotions like fear, confusion, hatred, anger, and grief.
Second: Maintaining calmness, steadiness, and sharpness even under the worst pressures.
Third: The ability to inspire soldiers, connect them to Allah, preserve their morale, and instill in them the confidence necessary for combat."

"As for intelligence, attentiveness, attention to detail, seeing the broader picture, and vast knowledge, these aid him in two matters:
First: Learning and specialization, accompanied by familiarity with all types of

joint weaponry and their tactical applications.
Second: Preparation and meticulous planning for war."

But wisdom, which cannot be attained without practical experience, enables an individual to carefully select their command structure, advisors, and local commanders based on the nature of each battle. Furthermore, their knowledge of the terrain, weather conditions, and general principles ensures that nothing is left to chance or surprise. This understanding grants them the flexibility to address any gaps or obstacles that arise during the course of battle, as such possibilities have already been accounted for, making them manageable.

Calm, balanced, precise, and wise behavior naturally influences others. Over time, soldiers tend to reflect the character of their leader.

War is only suitable for a calm and composed individual, and not at all for those who are suspicious and pessimistic, doubting everything and reading into matters what isn't there. These individuals distort reality to align it with their obsessive tendencies, leading their companions into darkness in pursuit of illusions. Soon, they are confronted with the bitter reality and the flames of truth. However, such experiences fail to deter them, and they repeat the same mistakes over and over.

They occupy their superiors and subordinates with baseless doubts and suspicions, hindering consultation and decision-making. This behavior creates a type of deviation that provides the enemy with opportunities to achieve their objectives. Such individuals are entirely unfit to lead even a small group, let alone serve on a command council or advisory board.

War is only suited for calm and composed individuals, not for those who boast of their intelligence, courage, and willpower while climbing over others, promoting themselves, and exaggerating their own importance. These people are consumed by self-worship and are wholly unsuited to command armies or lead large or small campaigns.

They cannot be considered leaders at any level of responsibility. Why? Because those engrossed in self-absorption are both cowardly and ignorant; they quickly deflect blame for any mistake and place responsibility on others. This is one of the hallmarks of base and ignoble character.

Humble individuals gain wisdom through experience, whereas the arrogant, even when immersed in experiences, fail to achieve wisdom.

A leader must take responsibility for their decisions. One such decision is the selection of subordinates and the delegation of tasks to them. The leader must also accept responsibility for their subordinates' actions, whether they are right or wrong. Power can be delegated, but responsibility can never be transferred.

War is only suited for someone with wisdom and patience.
When the storms of conflict arise and leaders are preparing strategies, some are overcome by doubt and anxiety The source of this worry is the fear of making mistakes and the consequences that may follow—concerns about the future and their reputation. Such individuals, who prioritize their own name, get caught in endless loops and lose the ability to make decisions. They perceive problems everywhere and view even the smallest failure as a sign of a greater defeat. These people retreat not out of patience but out of fear, and these moments of hesitation often lead to their downfall.

Other leaders are the complete opposite. They, too, prioritize their name but do not give due attention to meticulous and effective preparation. They are indifferent to victory or defeat. These individuals often act solely based on the wishes of their sponsors and backers and sometimes follow the desires of regional and international powers. Some even carry out the orders of their supporters to secure the interests of allies, even if it appears to be in their own favor. These leaders have sold their cause to their sponsors and allies, unaware of the disasters they are creating. Such leaders are far removed from doubt they have gone well beyond it.

"And you will see those in whose hearts is disease racing toward deviation, saying, 'We fear that a misfortune may strike us.' But perhaps Allah will bring victory or a decision from Him, and they will regret what they concealed within themselves." (Surah Al-Ma'idah, 52)

True leadership never hesitates in the face of difficult situations and does not gamble with its resources and people.

Based on specific calculations, this is divine leadership: leadership that places God before its eyes and within its conscience. It seeks means within the world of causes while strengthening the faith of its soldiers and connecting them to the unseen realm. This is leadership that, in the toughest situations, raises its hands in prayer to God, and in moments of gratitude, bows its forehead before Him. This is leadership trained in self-denial, attributing victory to the One in whose hands all matters rest. Such leaders rarely face doubt or arrogance; they are steadfast like mountains and humble like prophets because all their affairs are entrusted to God.

Clausewitz says:
"The senses of a person significantly influence their reason, even more than their thoughts. Even someone who has planned a military operation and is now executing it may lose confidence in the correctness of their decisions. War is such that the battlefield can present a confused mix of fear and doubt When this veil is lifted and perspectives clear on the horizon, the unfolding events will confirm the validity of earlier beliefs. This is one of the fundamental differences between planning and executing an operation."

Proper preparation for war places great importance on studying the enemy deeply. This includes identifying the enemy's strengths and weaknesses, anticipating their intentions, assessing weather conditions and their changes, studying the terrain and understanding the vulnerabilities of the battlefield, searching for weaknesses in their plans, and providing flexible options to counter them and address unforeseen challenges. All these require precision, mental planning, and emotional stability. Detailed design and focus on the plan, alongside all these precautions, do not entirely prevent mistakes from occurring, as some issues might escape our notice or the enemy might take us by surprise. Mistakes are inevitable, but they can be corrected through calmness, strong will, keen insight, and high morale, all with the help and support of God.

In planning, the skill lies in knowing exactly what you want.
There must be no ambiguity in your desires and objectives

The presence of mental gaps between planning and execution, as well as weaknesses and even failures, must be anticipated, and alternative measures should be devised to address them. You must also be prepared to deal with surprises. Intellectual paralysis is not a path to tread questions and doubts raised by those around you must be met with clear answers. Excessive caution and overindulgence in details ultimately lead you down a maze from which you cannot escape. The old saying goes: *"If the captain's duty is to keep the ship in the harbor, he might as well let it remain there. But his mission is to take it to sea, navigate through dangers, and bring it safely to the shore of victory."*

"Abandoning fears and allowing them to accumulate is preparation for failure. Numerous factors instill courage and steadiness, the most important being trust in what is with God and your ability to regain initiative. This skill is not acquired solely through knowledge but through practice and experience. After the Battle of Mu'tah, the Prophet ﷺ redirected the narrative with one sentence. When people said, 'You fled while fighting in the path of God,' the Prophet ﷺ replied, 'They are not fleeing. Rather, they will return, God willing.'"

The psychological clash between two commanders observing each other from a distance requires skill. You must see your enemy as they truly are—separate from their media-crafted image—and confront them devoid of their propaganda decorations. Protect your soldiers from many of these illusions. Never underestimate or misjudge your enemy because you are dealing with two swords: one of reality and one of propaganda. Place matters in their correct context to shatter the psychological aura and media hype.

Wisdom is gained through experience, and only through this can balance and composure be achieved. Speeches and rhetoric are one thing; working on the battlefield, amidst blood and shattered bodies, rain of bullets, sounds of cannons and explosions, and flying shrapnel, is something else entirely. The fire of bullets burns faces, the sounds of explosions deafen ears, and all you can smell is gunpowder, while falling amidst torn bodies

The dust of the battlefield, and when you observe fear in the eyes, and tears flow down the cheeks, and sweat mixes with dirt, and the throat tightens, then you understand the meaning of the anxiety of hearts; all of this is something else. When rumors spread like fire in wood, and the sound of weakening and division echoes around and reaches the ears, and breaths battle with fear of harm, captivity, or death, and courage in hearts struggles between fleeing and standing firm, all of this is something else, this is the atmosphere of war, not the space of speeches. At that time, when the enemy attacks from all sides, and the eyes anxiously dart around, and hearts constrict severely, people weigh God in their hearts and are gripped by various doubts. At that moment, the believers are tested and plunge into severe disheartenment. (Surah Al-Ahzab, Verses 10 and 11)

"In the midst of the battlefield, Khalid ibn Al-Walid spoke of honor and dignity among his soldiers and afterward achieved a decisive victory. Khalid temporarily withdrew from the battlefield and then shouted: 'Distinguish yourselves, distinguish yourselves, O people, so that we may know from where we are being struck.' Then he placed the Muhajirun on one side, the Ansar on another, and the Arabs on yet another side, and among the Muhajirun, he placed each son of one father under his own banner. Is there anyone among them capable of living under the shadow of the disgrace of fleeing? Therefore, Khalid restored courage and stability to them and said that none of them would disgrace their people and ancestors today. So they attacked the enemy and defeated him."

"Abdullah ibn Unais said: The Messenger of God ﷺ summoned me and said: 'I have been informed that Khalid ibn Sufyan ibn Nubayh Al-Hudhali is gathering people in Urnah to attack me, so go and kill him.' I said: 'O Messenger of God, give me a sign so that I may recognize him.' He said: 'When you see him, you will feel a shiver.' So I went out with my sword and found him in Urnah, along with his women, searching for a place to stay as the afternoon approached When I saw him, exactly as the Prophet of God ﷺ had described, I felt a shiver. So I approached him, fearing that..."

Between me and him, there was a conflict that prevented me from praying, so I performed the Asr prayer while heading towards him, moving my head for the bowing and prostration. When I reached him, he asked: "Who is this man?" I said: "A man from the Arabs who has heard about you and the gathering of these men, so he came here because of that." He said: "Yes, we are involved in this." Then I walked with him for a while, and when the opportunity arose, I attacked him and killed him with my sword. Then I went out and left his spoils on the ground."

With this calmness and simplicity, Abdullah ibn Unais received the order and went out alone to kill the commander of the army among his guards and soldiers. He overcame his shiver and prepared himself to carry out his mission. This calmness reached the point where he performed the Asr prayer while heading towards his target, because stability only comes from God. This certainty in God and what is with Him is something we must train ourselves to have. Additionally, we must see reality as it is, not myths. He is a mortal man like us, who can be destroyed with a single sword strike, and even a sip of water could kill him."

"An orderly arrangement of the internal ranks creates conditions for commanders to focus on their enemies. For this reason, commanders must be careful about the health of the staff members, the commanders of the flanks, and their reconnaissance elements. The commander must consult those whom he trusts for loyalty In the Battle of Badr, the Messenger of God ﷺ implemented what Al-Hubbab ibn Al-Mundhir had proposed, and in the Battle of the Trench, the Muslims dug the trench according to the advice of Salman Al-Farsi. These are examples of sincerity in loyalty."

"However, there are other observations that strike at balance and equilibrium: deception, failure to follow orders or delays in their execution, severe criticism, and injustice; these are traits of rebellion and defiance."

"To prevent deception, commanders must pay attention to the information they receive from their subordinates, and this requires that they examine the land, maps, and human distributions in the area and be aware of the weather conditions and their changes They must also observe the way their officers interact with orders, and this necessitates having a supervisory system."

Followers, and this does not prevent them from examining how their officers interact with orders.

Leaders must also be aware of how their generals criticize the plans; because there may be a fire smoldering under the ashes, and smoke and dust could be hiding a conspiracy or coup.

Here, we must pay attention to a very important point: Some of the sincere ones sometimes object and also criticize. Perhaps some of their behavior is harsh, but their goal is correction and improving the path. Only a wise leader can understand their intention and goal. However, ignorant leaders quickly interpret their public criticism as sarcasm and disloyalty, turning criticism and objection from a perspective of reform into a personal issue and equating them with misguiders and opponents. These leaders quickly take action to dismiss or sideline these individuals. We must distinguish between criticism and objection for reform and the type that moves towards destruction.

To avoid being deceived by appearances, always try to have two parallel paths for gathering information and observing the picture: one through soldiers and subordinates, and the other that you personally carry out directly. In this way, you will see the full picture.

Some coalitions are practically useless and sometimes they are an evil that must be endured, but their presence keeps the enemy occupied and distracted. Some short-sighted allies only care about what they can get. Others are obsessive, surrounded by fear, seeing danger in every corner, discouraged by the smallest defeats, and their minds are disturbed by threats. Others are constantly engaged in criticism and skepticism, disrupting cooperation and progress. Some consider abandoning the coalition, while others knowingly or unknowingly corrupt it. Some hear with their ears but deny in their hearts and argue with falsehood Some seek a larger share of the spoils without sending their soldiers to fight. And some, and some, and some... and they are the hypocrites, more than...

Because they are foolish and short-sighted. Be careful not to get involved with them so that you do not lose focus on the enemy. Keep them occupied with their own issues, distance yourself from them, do not rely on them, and do not disrupt your coalition with them; because in a way, they keep the enemy engaged, and on the other hand, they do not join the opposing side. In this way, you will succeed in neutralizing them.

The development of the ability to predict is a blessing called [insight - sixth sense], and it can be particularly enhanced in military affairs. One of the steps that help develop this ability is avoiding sins; because the believer succeeds in his speech, and his insight is true due to his sincere adherence to his faith and divine success. Other steps include having a strong reconnaissance and intelligence system to obtain data and then studying reports related to the enemy and deeply understanding every piece of information. For example: new weapons, specifications, tactics, how to use them, and the time required for training Also, knowing the names of generals and officers present in the field helps to predict the enemy's plan and perspective correctly. By exploring their specialties and even knowing which department they come from—army or intelligence—one can discern the type of war they have planned. Is it a hybrid war with weapons, a ground war, or just relying on air force, or a war based on security intelligence?

Another step is studying the reports provided by our own agencies about the internal and field status of the forces; so that the commander can gain knowledge about his commanders and personnel. He must establish close communication with them, review their training, work to improve their morale, address possible needs, and provide them with useful information. He must also study the battlefield in every possible way, from maps, hills, mountains, and even from the air, so that no gap or valley remains hidden from his view.

When you know yourself well and know your enemy even better, and when you study the battlefield and draw a mental map for everything within it, including the situations, valleys, and gaps, when you understand your men and their level of training, their psychological and mental abilities, and your ability to boost their morale, when you deeply understand everything you have — such as weapons, equipment, tools, devices, and institutions — and can effectively use all these to engage in a series of battles, at that time you will be well-versed and experienced in the art of war. You can set the appropriate strategy, master the tactics, and create new initiatives and maneuvers.

When your certainty in the mission you carry increases, and you are eager to sacrifice for it, when you deny yourself and know that it is God who chooses who will achieve victory through Him, this belief will protect you from the illusions of leadership and from the diseases that cause mental and psychological paralysis in those affected, preventing correct judgments and flexibility in their mature responses.

When you understand all of this and more, at that time you will be free from illusions, rivalry, arguments, and conflicts, and you will taste true freedom. Thinking and planning will become smoother for you, and as a result, your intuitive sense will be enhanced and stimulated. Your ability to predict will increase, and you will respond to events more quickly and with more mature reactions. At this stage, we can say that you have reached balance and equilibrium and achieved stability of heart and firmness in your steps.

In the name of Allah, the Most Gracious, the Most Merciful

When choosing is a matter of comfort

4- The Irreversible Strategy

The worst enemy you must confront with determination . is yourself. Drowning in daydreams means fleeing from reality... and inevitably leads to misjudging what you are facing. This is the station of destruction that takes you to a land without reality, a place where you invent dangers and imagine how to confront them and easily win over them. and in a session, you reach the peak of your victories The satisfaction from it is misleading...

As long as you have this satisfaction, not necessity, you will not take action When you suffer from a lack of attention and ambition; nothing seems immediate or essential. You don't think about the real enemy, but the one you've invented, because you are captive to your illusions.

The first step to freeing yourself from daydreaming is to be certain that the enemy never rests... he has taken many steps to approach you... and at any unexpected moment, he is ready to attack you. And at the same time, your inner ranks, relying on illusions, are influenced by whims and desires. Even when you focus on building and developing internally, there are those who conspire against you to benefit from what you have gained.

The next step is to know that the first conquerors and great founders never give themselves a chance to rest... they know when to stop the external attack, when to cleanse their inner ranks, and when to begin building.

Before you are attacked by internal or external enemies, you must respond practically to internal and external pressures through action and movement .. confront yourself with real options so you can understand the magnitude of what is at risk of being lost if you waste time and resources on reckless adventures You are in the land of death; cleanse your ranks from conspirators and direct the internal ones to external matters; so that later you can return to building.

Place yourself mentally in the land of death, with your back against the wall, and you must fight with all your strength to emerge alive from it. Use your own abilities and those of your advisers. Your decision is strengthened by your understanding of your soldiers, your awareness of your capabilities, and the support of your allies. So when you make a decision, place your trust in God; this is not just a phrase, because when you do everything possible in the world of causes, trust will complete what you cannot. Thus, the perfection of reliance on God is realized, and you will be freed from doubt and confusion.

Doubt between options opens the door to endless possibilities. But leaders cannot live in the midst of possibilities; they must choose one. Some possibilities break the will, while others strengthen it. The desire to live, preserve achievements, and hold on to what you have may lead to your defeat and push you toward surrender. This means choosing humiliation and daily death. While the choice to fight and feel death in every step leads you to life, strength, and honor.

For this reason, Khalid ibn al-Walid often said, "I have come to you with men who love death as you love life." This statement shows how difficult it was for the leaders to decide to fight in the Battle of Mu'tah. From this, we also understand that Khalid ibn al-Walid's genius was boundless.

A wise leader in war must take essential steps to ensure the success of his campaign in achieving its objectives. What can be solved by discussion, there is no need for a staff, and what can be corrected by a staff, there is no need for a sword. In this way, the sword will have the fewest tasks. Along the course of the war, neutralize anyone you can. Form alliances with anyone who shares your enemy as an enemy, and obtain from them information you lack about the enemy. Then send small units to establish initial contact with the enemy.

Use all the information that has come to you to build an attack plan, and assign roles to everyone you have allied with in the attack.

A clever leader is not unaware of the internal scene; a scene that requires the skill of a surgeon to cleanse the inside The interior also needs neutralizing some, allying with others, and appropriate behavior with different individuals. Some must be attracted to eliminate their harm and ensure their loyalty Others need a good relationship to maintain their loyalty. Some must be imprisoned to teach them discipline, and others must be avenged.

Eliminating internal plots, allying with the enemy's opposition, and gaining access to information these are a social and security mix for achieving victory. To this, you should add available military and economic resources. Thus, the "political kitchen" is ready to operate on all fronts, even in the "land of death."

As you think you have options, you do not deeply engage in a specific task to see it through to the end. As a result, time, energy, and resources are wasted between options, and you never reach your goal. **Sometimes[14], in moments of necessity and not generally,** you need to burn your ships or sink them, leaving only one option: success or failure.

To act in the "land of death," you must choose between what is easy and what is right. You must find the root of the problem, which is not in your surroundings but within yourself. **When faced with confrontation**, the escape route will emerge in the back of your mind If you do not master your fears, you lose yourself

[14] Sun Tzu (before Christ) and Cortez (1521 AD) triumphed using this method because the conditions for success were met within their armies However, the consequences can be severe, as exemplified by what Ka'b ibn Ashraf said while unaware of the plan laid out for him "If a noble is invited to a sarcastic gathering at night, he responds." This led to his destruction, and praise and gratitude be to God Similarly, in the Battle of Yarmouk, where the Roman army was surrounded by the Raqad valley, there was no benefit for them

In my view, this strategy should only be employed in emergencies It should also be noted that nothing in historical narratives about the famous story of Tariq ibn Ziyad burning the ships or the well-known phrase "The enemy is in front of you, and the sea is behind you." during the conquest of Andalusia in 711 AD (92 AH) is true.

Something you sometimes resort to when things go wrong. Procrastination and lofty wishes always open up a time horizon for you. You might see this refuge as a blessing, but in reality, it is a torment.

Emergency conditions have an unusual effect in inspiring soldiers, so much so that despair turns into excessive courage. This is the "land of death" strategy, which, to enter it, you must create certain conditions for the chance of survival to be in your favor.

Among these conditions: the goal you are pursuing in the war, the motivation and drive that moves the soldiers to jihad in the path of God, and its fruit is paradise. Your understanding of the enemy's commander's nature and your ability to read his thoughts and intentions. Your ability to deceive and induce a potential threat that aligns with the enemy commander's psyche, so he diverts his attention from what you intend. Your understanding of the terrain you are entering [such as the ground's condition], your understanding of the timing of the encounter and factors accompanying it [such as weather conditions, visibility, season]. The strong will of your soldiers, their training skills, and the effectiveness of their weapons. The morale of your units and the morale of the enemy's units. What you can offer the enemy's soldiers to defeat them before the battle [such as letting them know their cause is unjust or not legitimate].

Be careful not to provoke the enemy with your arrogant behavior to strengthen the "land of death" philosophy in their minds. Adhere to the well-known rules of war ethics. Open paths to save enemy soldiers in war. Give the enemy's cities an opportunity to stay safe from slaughter and security for their property. Avoid excessive humiliation of the enemy. By doing this, the chance of survival and victory in the "land of death" increases.

Multiple options are a double-edged sword. On one hand, they show the range of possibilities and flexibility. On the other hand, they consume the time needed to decide on using one of them and...

A commander who is doubtful or confused among options may lose the opportunity, while the enemy, with limited options and quick decision-making, gains the ability to react faster to events and surprises us with their moves, while we are still caught up in comparing options and assumptions in the corridor of indecision.

Put yourself under time pressure, for time is too valuable to waste. Set a practical sequence for evaluating options. Set aside options that require complicated plans or difficult coordination, as in the end, it is the simple soldier who must execute the plan. Choose an option that will preserve the blood of your soldiers and wear down the enemy. Choose an option that will deceive the enemy and confuse them. Choose an option that will break the enemy's soldiers' will and boost the morale of your own soldiers. Always choose an option that aligns with the skills of your soldiers and the equipment and weapons you have, and is supported by the terrain, weather, and timing.

When discussing options, always return to the principles and follow the guidelines based on the type of war; (such as regular or guerrilla warfare). Violating the principles puts you at a risk: failure. Someone who wins by violating some principles of war is a genius with the ability to predict the opponent commander's reactions, and this is rare. Therefore, adhere to the principles until you fully understand them and gain years of experience.

The "land of death" philosophy should not become a gamble that you resort to only to break the monotony of life or stagnation in the military situation. This philosophy is an innovation designed to create surprise and shock for the enemy. It is a calculated challenge accompanied by an adventurous spirit in an emergency space, not in a space of choice.

In training, commanders must put soldiers under simulated exercises and conditions they may face. For example: how to act when encountering an ambush, how to act during a siege or encirclement, being in an area under artillery fire, facing chemical attacks, facing airstrikes, facing naval or airborne attacks, close combat with depleted ammunition, evacuating the wounded, and...

"Plundering the spoils... and so on

In critical moments, either we are there or we are not, and there is always the need for psychological preparation for soldiers beforehand, such as instilling a spirit of challenge, and involving them in several carefully calculated adventures, ensuring the results of their presence in several battles, so that we can learn their maximum capacity for endurance. The nature of today's Islamic battle is [the Muslim umman with all its nations and the vanguard of its mujahideen] against [the global coalition and the Abrahamic warrior coalition led by the Jews and supported by America].

The history of a military commander and his achievements, his abilities in leadership and management of his soldiers and battles, his humane treatment of his soldiers and care for those behind them, his military knowledge and field skills, his ability to cooperate with neighbors and obligate them to fulfill their duties, his understanding of the battle plan and its complete picture and his ability to divide and distribute tasks, proper selection and training of men and commanders of his branches, cooperation with those who are truthful, not flatterers, his psychological and moral structure, and the combination of courage and mercy, preparedness, and proper planning—these and other factors contribute to building trust, so that soldiers and their commanders are ready in critical moments.

In moments when great commanders are forced to make the "be or not be" decision, no one can think that they were unprepared for this decision! They were ready for this moment, they did everything possible to use all available resources, invested resources wisely, and moved quickly before the enemy could prepare themselves. This was the Battle of Badr; between determination with trust in kindness against the arrogance of disbelief and its simplicity.

How can soldiers be motivated? And how can they be made more effective and capable of greater sacrifice?"

Generals of war relied on fiery speeches. These epic speeches drove soldiers to powerful and forceful actions, like a raging tide. However, fiery speeches do not always have the same result, because there are practical prerequisites that soldiers observe. If these prerequisites are not in place, the speech will have no effect. Abu Jahl stood as a speaker on the day of Badr, and his defeat in that great battle was monumental.

In one of his battles, Sun Tzu combined fiery speeches with the "land of death" strategy, and the same was done by Cortés when he set fire to his ships. This psychological strategy relies on the immediate need for the absence of withdrawal options when needed, or the psychology of the commander and soldiers is such that they do not accept retreat and prefer death instead. A commander may be bold or a genius when he sees that this strategy is the only way to secure victory, and he leads his soldiers down this path. A tough and experienced commander only places his soldiers in this strategy when the prerequisites are in place, otherwise the result will be disastrous.

Muslims relied on linking their soldiers to faith in the unseen and rewards from Allah, so that their souls found peace and perseverance in it, while exerting all their efforts to the best of their ability. So, their actions and fiery speeches aligned with this concept; in the Battle of Badr, the Messenger of Allah said: "Go to a paradise whose width is like that of the heavens and the earth." Amr ibn al-Hammam al-Ansari said: "O Messenger of Allah, a paradise whose width is like that of the heavens and the earth?!" The Messenger of Allah replied: "Yes." He said: "Woe to me." The Messenger of Allah asked: "What made you say these words?" He replied: "By Allah, O Messenger of Allah, I only hope to be among the people of that paradise." He then took dates from his bag and began eating them, saying: "If I live until I have eaten these dates, it will be a long life." He then threw away the dates he had in his hand and continued to fight until he was martyred. The Muslims acted according to the command of Allah and did not desist. Allah says: {Say, are you waiting for anything other than one of the two best things? While we are waiting for Allah to inflict His punishment upon you or through our hands. So wait, for we too are waiting.} (Surah At-Tawbah, Ayah 52). And they were with the Messenger of Allah until Allah inherits the earth and all that is upon it.

The elements of sacrifice and selflessness are of a heavenly religion, pure from any corruption or distortion, and the divine leadership that is with its soldiers and treats them gently, soldiers who follow it in hardship and ease, in happiness and sorrow, a leadership that strives to ensure future generations live under the shade of Islam. And the nation, with all its strength, is ready to sacrifice its dearest possessions for it when it finds its loyal leader and a strong and serious organization, a clear vision, wise leadership, trustworthiness, and loyalty that adheres to the Qur'an and protects it with the sword.
In this way, we must motivate our soldiers to make more efforts in jihad and other national institutions.
The jihad movement in some fronts today has nothing to lose, and the global coalition against it has many things to lose in our land, in their land, and in the lands of their allies, and this is the "land of death," where despair creates a martyrdom spirit. This is the horrific condition that escalates the conflict to its highest level and takes it beyond the traditional battlefield. These are the conditions that the United States, the Jews, and their puppets, along with their collaborators, have imposed on our families, lands, and resources, closing all doors, and now only one door is open.
And this must be well understood by anyone who thinks they can have a political conflict with the Jewish and Western enemy, or what they call the international community.

Emergency conditions affect "irreversible" decisions; this strategy contrasts with the "don't make this your last war" strategy. Those who make such decisions are the type of people who are highly ambitious and do not allow themselves comfort. They are in a state of constant activity and movement, and as a result, they fight with fatigue, as fatigue is the product of routine and monotony, and their ambition leads them toward semi-suicidal actions for their future. Those who fail in this dangerous path are those who have drowned in their own dreams.

Awakening, and only those who have prepared themselves in the best way have passed through it.

And the remaining words:
When Muslims are faced with people losing their way, they do not lose their way, and when people go astray, they do not go astray; because they always have something to return to in order to correct their steps and renew their path. In terms of faith, they know God and strive to fulfill His will in their creation, and their journey in life is a holy mission that they carry for the people... for all people.
There is no absolute freedom on this earth, and such a thing is impossible. Freedom is corrected with religion, values, customs, traditions, and the proper nature, and if it were not for the West's ignorance imposed on Muslims over the last century, and the betrayal of their rulers and armies, and the bad succession they try to plant among the children of Muslims, people would have lived on this earth in security, peace, and prosperity under the shade and blessings that God had chosen for them. God says: "And your Lord creates and chooses whatever He wills. They have no choice in the matter. Exalted and far above is He from what they associate with Him." (Surah Al-Qasas, 68).
Muslims are the soldiers of God, the guardians of His faith, and the ambassadors of human reform. They bring true freedom to the people and present it to them with love, precision, and sincerity. Even their wars are conducted according to divine instructions, and they have brought guidance to humanity, keeping the worst actions in wars away from them. For this reason, their enemies have called them the compassionate conquerors.

Section two:
Teamwork

In the name of Allah, the Most Gracious, the Most Merciful

Unity of the Ranks

Islam placed great emphasis on creating the spirit of the nation among its followers, as Allah the Almighty said:

"And this, your religion, is one religion, and I am your Lord, so fear Me." (Surah Al-Mu'minun, 52)

And He preferred the symbol of religion over any worldly symbol to connect people to that which is eternal. Religion first comes to extinguish selfish desires and to transform the human soul from self-centeredness and egotism to a collective spirit and the concept of the unified nation. What differentiates people is piety and the seeking of the pleasure of Allah. The Messenger of Allah announced this in the greatest gathering of Muslims, saying[15]:

"O people! Your Lord is One, and your father is one. There is no superiority of an Arab over a non-Arab, or a non-Arab over an Arab, or of a red-skinned person over a black-skinned person, or vice versa, except through piety. Indeed, the best of you in the sight of Allah is the most pious among you. Have I conveyed the message?"

In summary of this section, it is not possible to elaborate on all that religion has prescribed for the realization of unity in ranks. Therefore, we will suffice with mentioning some of the points upon which the nation was trained:

The nation was trained based on justice and equality, based on cooperation, enjoining what is good and forbidding what is wrong. It was trained based on consultation, and internal security was established. It was trained based on loyalty and mutual support, and freed from nationalism, tribalism, partisanship, and anything that divides the nation. Religion provided an unparalleled economic plan that nurtured the nation based on solidarity and cooperation, fostering the spirit of empathy and brotherhood... The result of this training was the unity of ranks and their cohesion, which brought the nation success in its golden eras of political and military movements. During those times, the nation succeeded in leadership, economics, organization, and strategy.

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[15] Sheikh Al-Albani, رحمه الله, said "It is authentic, but its mention in the Sunan is incorrect, as none of the authors of the Sunan narrated it. Instead, it is found in the Musnad of Imam Ahmad. For years, I had doubts about it. Then Allah, the Most High, helped me gather many chains of transmission and research it, and it became clear that this hadith is authentic when considered alongside its various chains." (For reference: *Sahih al-Targheeb* 2964, *Sahihah* 2700, *Ghayat al Maram* 313)

The elements necessary for achieving victory in all fields are power, control, and unity. Allah, the Exalted, says about the Ummah
"You are the best nation brought forth for the people. You enjoin what is right, forbid what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." (Al-Imran 110)

In order for the Ummah to return to its past glory, it must rebuild its foundation based on the principles and authentic teachings of the religion, its customs, and its cultural heritage, distancing itself from any corruption brought by Machiavellianism and its followers

Allah, the Exalted, says:
"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers; and you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear to you His verses that you may be guided." (Al-Imran 103)

Furthermore, Allah says:
"And let there arise from you a nation inviting to all that is good, enjoining what is right, and forbidding what is wrong, and it is they who are the successful " (Al-Imran 104)
"And do not be like those who became divided and differed after the clear proofs had come to them. And those will have a great punishment." (Al-Imran 105)

Allah also says:
"Charity is for the poor, the needy, and those employed to collect (the funds); and for those whose hearts have been reconciled (to Islam); and for freeing captives; and for those in debt, and for the cause of Allah; and for the traveler. (This is) an obligation (imposed) by Allah, and Allah is All-Knowing, All-Wise." (At-Tawbah 60)

Allah says:
"If two factions among the believers fall into fighting, then make peace between them. But if one of them oppresses the other, then fight the one that oppresses until it returns to the command of Allah. And if it returns, then make peace between them in justice and act justly. Indeed, Allah loves those who act justly." (Al-Hujurat 9)

"The believers are but brothers, so make peace between your brothers. And fear Allah that you may receive mercy." (Al-Hujurat 10)

Lastly, Allah says:
"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating in prayer, seeking bounty from Allah and His pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah and their description in the Gospel is like a plant which produces its offshoots and strengthens them so they grow into a towering tree, delighting the sowers. So that He may enrage the disbelievers. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward." (Al-Fath 29)

There is no connection between the current suffering and religion; education for the soul, intellect, and body is one thing, and scientific progress is another. Humanity, collectively, has participated in scientific advancement from the time of Prophet Adam (peace be upon him) until the Day of Judgment. This is a human legacy, not exclusive to any particular nation or race, but the result of humanity's efforts in various aspects of life.

The Ummah is in a critical situation because it suffers from the imposed ignorance that the West has forced upon it, from the treacherous rulers who have ascended to power at the expense of betraying religion and the Ummah, and from the imported education that leads humanity away from the best form and sound nature, pulling them into a degradation of innate morality, causing them to fall to the lowest degree. Until the Ummah returns to proper education and frees itself from ignorance, humanity and the Ummah will continue to suffer from the educational diseases that stem from it. This urgently requires actions that control collective movements and facilitate the stages of awakening and consciousness so that the Ummah can regain its sovereignty over its land and free itself from the quagmire of global political decisions Rather, it must begin to make decisions based on the guidance of its Lord and the religion that Allah has chosen for His people, as Allah says:
". . .This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..." (Al-Ma'idah 3)

In the Name of Allah, the Most Gracious, the Most Merciful

Leadership, Organization, Strategy, Economy, and Dominance

5- Strategy of Leadership Unity and Alignment

A person is recognized by those around him, just as a lion cannot lead a pack of hyenas, and only Osama can lead lions. The success of leadership is directly linked to the quality of the relationship between the leader and their followers. Mastery in coordination and control between the leader and their core team is essential, alongside giving them the freedom to act and take initiative. This means knowing or appropriately designing the structure of your group.

The presence of a leader and their ability to inspire is reflected in the interactions with their soldiers and their perception of the overall goal. By giving them the freedom to act towards achieving that goal, you cultivate a team spirit that provides them with endless motivation, and you must bear the results of their work, regardless of the outcome. You are primarily responsible for the success or failure.

The difficult equation lies in selecting leadership for the task and maintaining control over them, such that they are granted the freedom to innovate without straying from the boundaries of the plan. They should execute the spirit of your ideas, not merely function as machines carrying out tasks.

Outstanding individuals have their own agenda and way of thinking, pursuing their own interests. If you place too much pressure on them, you risk corrupting them, and they will rebel in silence, waiting for an opportunity to undermine your plans. On the other hand, if you neglect them, internal power struggles and selfish conflicts within the group will lead to disasters that can quickly result in collapse, defeat, or the loss of control.

If your goal is unity of agenda, improving interactions, and strengthening team spirit, you must choose competent and experienced individuals, not just those who are loyal and accompany you. Furthermore, attention should be paid when assigning them to their respective areas of expertise.

Justice in the distribution of tasks and support for them with the resources that lead to success, along with the coordination and collaboration between units and sections within the overall plan, is crucial. Attention should be given to communication channels, the speed of accessing information, and responding to it. Implementing a consultative approach in decision-making, providing a flexible environment for investment in innovation, ensuring that their ambitions are met, and maintaining seriousness and decisiveness in follow-up, accountability, and calculation—all of these factors earn you respect and authority, while eliminating the spirit of individual rebellion.

Your commitment to what you require from them will inspire them to follow you. Their connection with Allah and what is with Him, along with strengthening faith in their hearts, enhances loyalty to you. Caring for their education and purifying their souls removes the impurities from their hearts. Your attention to justice and fairness eliminates envy and hostility, while efforts to resolve their differences create a sense of love and trust. Promoting the spirit of Islamic cooperation builds bonds of brotherhood and strengthens friendships. The propagation of loyalty, honesty, self-sacrifice, and devotion creates a generation of good-doers. All of this, if Allah wills, will eliminate the self-interests and divisions within the group.

Some leaders possess a natural talent for planning, attention to detail, and preparing for emergencies. However, one of the most important components of victory, which is control, is often lost: the clarity of orders, the leadership hierarchy, and the communication network through which orders, information, and decisions are transmitted. If the hierarchy and network do not function optimally and the orders are ambiguously written, no strategy can be executed as planned.

The first line of the leadership hierarchy must consist of lions who are well-versed in maneuvering and attacking When they receive orders, they will use all available resources to carry them out. However, if they are hyenas, the first thing that comes to their mind is the interpretation of the orders, especially if the order is issued in a soft and weak manner. They will see in your orders what they want to see, and will shift the focus from the main goal to other objectives that serve their own desires

To the potential goal.

The second line of the leadership hierarchy, which is responsible for the direct execution of orders, if their communication network with the higher leadership is not included and the orders they receive are interpreted, then they will hesitate in every move and fear acting according to their nature. Their soldiers become wandering groups, and thus, ambiguity at the top of the leadership turns into confusion and laziness at the lower level.

Unlike failure in the leadership hierarchy, there is a more common mistake that many leaders make when analyzing the reasons for failure. When they analyze events in reverse: they blame their officers for incompetence, or due to lack of technology, or wrong information, etc... If your analysis continues in this way, you will face continuous failures and failure will always follow you.

The truth is that everything starts from the top of the pyramid, and what determines your success or failure is your leadership style, the leadership sequence you design, and the communication network with the hierarchy of leaders. If your orders are vague or weak, when they reach the field, they will lose their meaning. The leadership hierarchy you create is an art that requires care and attention, and neglecting it will only lead to danger. Success depends on the rapid transfer of information in both directions through the communication network of leaders.

Weakness in control means that one or more links in the leadership hierarchy are lost: clarity of orders, leadership hierarchy, communication network.

When selecting a new military commander, a hidden internal conflict arises with the bureaucratic group as well as with individuals who covet the same position among the senior commanders[16]. Who dominates decision-making and still maintains control during its execution?

The internal conflict for control at the leadership level requires patience and wisdom; the new commander must avoid getting involved in challenges and must refrain from wasting time and energy in internal wars instigated by opponents. They should also avoid getting bogged down in small details that obscure the bigger picture.

To change the bureaucratic situation and competitive atmosphere, the commander must take two actions: first, selecting and hiring his team[17], which he has chosen, trained, employed, and has ensured their competence and proper conduct in both normal and pressured conditions throughout his professional career. Second, working on preparing[18] those who were obstacles to the leadership sequence and integrating them with the team spirit in an indirect manner.

Decisiveness comes from wisdom, and it is essential for elements that find it difficult to adapt to the new management style. These elements cannot accompany the operational path and must leave to work in another management. It is up to the new leadership to appoint assistants who share the same vision and are capable of acting according to his method, saving his time from negotiating with each difficult individual.

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[16] . Muslims are no exception, this is a human matter that depends on the inclinations of the soul and its desires for possession and control, and not all leaders are like Khalid ibn al-Walid. History is full of internal conspiracies to approach the throne and gain positions, and undoubtedly, this is against the correct Islamic upbringing, but it is the reality of the human soul

[17] . I explained earlier that these individuals should be from the nobility (lions), not from the (boars), whose best quality is that they are simply loyal. These nobles are chosen, trained, employed, and their moral integrity, competence, and behavior in both normal and pressured conditions are ensured by the commander throughout his career

[18] There is a very important point here: this behavior is acceptable and wise for reforming the old system because all of them work within the existing system. However, in the case of revolutions or guerrilla wars, this behavior is a political foolishness because we are not facing a rival team within the system we are evaluating, but an enemy team that is attempting to rebuild a system that we are in the process of destroying.

The spread of team spirit as a public policy, replacing it with unproductive or insignificant meetings, and protecting it from being drowned in minor details to focus on the big picture, will undoubtedly strengthen the leadership hierarchy and control in general and indirectly. People will follow you without viewing you as an authoritarian individual. This is the highest level of skill in achieving the greatest control in a silent internal struggle.

If the battlefield is divided between different groups or organizations, such a situation will be a dangerous field. Different groups with different goals are facing a single enemy, like an army with five or more commanders. People in the groups may belong to different political factions, and what they say or do is more to promote themselves and satisfy others.

While an individual may be brave and creative, the group usually fears risk-taking and gets stuck in its fear. The group has a particular mindset; a cautious and slow decision-making mentality lacking imagination.

When alliances are formed between several groups or organizations with different references, one should not allow one of the most important rules of war and control to be violated: "unity of leadership." Some may wish to empower the group, and due to the desire of some commanders to demonstrate democracy, they may allow the group to formulate decisions and strategy. This is destruction, not creation. And this is where the genius of consultation and flexibility that the commander provides can be understood.

Distributed leadership is a prescription for disaster and is one of the greatest reasons for military failures in history. When more than one commander is appointed for an operational area, they are more likely to fight each other than to fight the enemy. A single military commander must be chosen to lead the alliance, with all soldiers under his command and overseeing the entire battlefield. He must have full authority from the allied groups and hold all the powers He must...

.. and carefully choose your staff and turn them into a unified team. It has been said before: "Two swords cannot fit in one sheath."

God has given an example of a man who has quarrelsome partners and a man who is at peace with one Are these two equal? Praise be to God, but most of them do not know.
(Surah Az-Zumar, verse 29)

Tribal, ethnic, and religious divisions [9] in governing systems carry within them the seeds of failure, as seen in Lebanon, Iraq, and those who have followed their path These are ticking time bombs on the verge of destroying the limited achievements that exist. Blessed are the leaders of tribes, and woe to their followers, and no one mourns for Lebanon and Iraq.

Insisting on creating an Islamic state in Afghanistan that represents all ethnicities and religions is a call for creating further divisions among the people of Afghanistan. What have the tripartite government systems in Lebanon (Christians, Sunnis, and Shiites) and Iraq (Kurds, Sunnis, and Shiites) achieved? These systems have always tried to keep various fires smoldering under the ashes of a tripartite government, and the collapse in Lebanon and the decay in Iraq are the fate of anyone who accepts such a failed and endless system. Why have we not heard such demands in Palestine? Why should a tripartite system representing (Jews, Christians, and Muslims) not be established, instead of the racist Jewish system supported by Britain and the United States?

The main step in creating an effective chain of command is to gather a team of skilled individuals who share your goals and values. You should seek those who complement your weaknesses and possess the skills you need. Never choose someone solely because of their impressive resume, but examine what's beneath the surface and make sure they are not overly selfish Rely on a team that shares a common vision with you

[19] from the book "Thousand Tweets and Tweet," written by Aaber Sabeel, which has not yet been published.

What you have built, but you must not become captive to it. If you associate with the famous, be careful not to fall behind them. Your disconnection is an opportunity to build your own power base.

Alongside these individuals, beware of a certain type of people who grow within organizations, pursue their own interests, and form a group that seeks to advance their personal agenda by creating cracks in the organization's solid structure. This group interprets your orders according to their own goals. Before selecting key members and branch commanders, investigate and avoid choosing those who prioritize their personal interests. If you encounter such individuals, immediately remove them from their roles and do not give them time or space to maneuver within the organization.

- Maintain a short information chain to ensure the rapid transmission of information from the fronts and quickly adapt to the conditions of war. Great commanders never stop being present among their soldiers, and at times, they must review the messages of their troops, appointing trusted individuals to follow up on these messages In times of war, establish an informal network to relay field events to you alongside the official network, which is often slower. Form a special team of extraordinary envoys to send deep into areas to gather information or negotiate with the enemy. This team gives you flexibility in the command chain and provides more room to maneuver in a tense environment.

Pay attention to orders, both in form and content. Ambiguous orders hold no value and are reversed when passed from one level to another. Write your orders clearly and include critical details, as well as suggestions for addressing certain potential scenarios. This approach helps your officers understand how you think, so write your orders in an inspiring manner that fosters creativity and participation within the framework of the overall plan.

The fear of the process of change is not limited to concerns about internal movements, divisions, the ambitions of young leaders, and their attempts to gain power. The greater danger always comes from the outside from the enemy, who does not hide their tricks, deceptions, and conspiracies; from allies, when they withdraw from the field upon seeing signs on the horizon that they can achieve their goals through the alliance; or from financial backers, who support the movement of change through funding, which is the most dangerous stab in the back.

At that point, we realize that we do not hold the decision-making process regarding change and have easily handed it over to the supporter or financier. This is where we understand the concept of economic independence In short, the percentage of decision-making independence we lose is equal to or even greater than what we gain from financial support. In exchange, we must meet the sponsor's demands, whether in influencing the intensity of conflicts or insisting on acquiring immediate or future economic privileges in liberated areas, with which they recover many times what they spent on the movement.

To address decision-making independence against the dangers[20] of sponsors and financiers, we must strive to reduce costs, avoid skipping necessary steps, maintain control over productive lands (farms, oil, resources, mines, etc.), launch our own projects and investments, and rely confidently on popular support and the support of the community. By doing so, stability, confidence, and independence in the path of change and sovereignty in decision-making are achieved, as the risks of the financing process are worse than the risks faced by internal control.

Afghanistan has faced numerous loyal and disloyal leaders and has also had a single religious authority (Hanafi school of thought). However, supporters and allies, before enemies, sought to sabotage strategies, divide the Mujahideen into seven parties, and establish control over these seven parties while monitoring the intensity of conflicts.

[20]- Regarding the chapter "Halif" in the book *The Struggle and Winds of Change*, part three.

The economic protection umbrella caused them to lose unity of leadership and control, leading to the spread of chaos and civil war. The truth is that the taste of victory over the Soviet Union was bitter and fragmented. This lesson was carefully understood, and when the mujahideen united under the banner of the Emirate and the leadership of the Commander of the Faithful and his commanders, they achieved the five pillars of success: unity of leadership, popular financing, strategy, organization, and control.

Conflict zones lacking leadership, strategy, organization, control, and financing are truly chaotic zones in every sense. No one listens to anyone else, and there are no points of convergence. The final word rests with foreign supporters; each group does whatever it wants. Their meetings lack agreement, and sometimes they share enemy intelligence with one another, repeatedly wasting more time. Clashes among them are inevitable, and the cunning enemy waits for its opportunity.

Everyone must understand that deficiencies in any of these elements—unity of leadership, economy, organization, strategy, and control—lead to entering an endless corridor. Exiting it depends on God's favor and then the leadership's efforts to address the shortcomings.

Dictatorial leaders are bad and arrogant heads, detested by most people who work with them. Those who know how to exploit situations align themselves with such leaders, and all who seek to secure their future flatter them. The primary reason for the arrogance of these leaders is that they only see the vertical managerial ladder (hierarchy), which gives them opportunities to showcase their abilities. Management based solely on real power and command may be practically effective, but it is socially a complete failure. This style of management often subjects organizations to severe crises and strikes, forcing the best human resources—those who have clashed with their arrogance—to leave the organization.

These individuals are incapable of seeing any horizontal solidarity at the social level because they view the ladder of responsibility solely through the lens of hierarchy.

Managing people is a complex and important task, but the manner of managing individuals is something else entirely. Nothing cultivates better than kindness and compassion. Management with kindness and wisdom is the ideal model for success. It is the power of hearts and minds, attentive both to the work and the individual.

For this reason, I prefer the term "responsible leader" over "boss." Responsibility is a concept that moves in all directions, whereas a boss only operates in one direction—from the top down. Alas! How many bosses there are and how few true leaders.

In the Name of Allah, the Most Gracious, the Most Merciful

Flexible Maneuvers of Small Units in Large and Challenging Gatherings

6- The Strategy of Self-Sufficient Units

Dividing an active army into appropriately sized military units that are self-sufficient and independent of one another enhances your ability to maneuver. These units can be deployed across sections and axes surrounding the enemy or along its advancing routes, creating surprises that destroy the enemy, exhausting its forces and smaller leadership units psychologically.

The strength of these units lies in their flexibility and their ability to converge under a unified command into a large corps when necessary. They are capable of executing surprise gatherings and dispersals within extremely short periods.

Surprise entails executing actions the enemy does not expect. It pertains to timing, location, and the execution plan. Its success causes confusion and shock in the enemy, impacting the battlefield's operational course. In some cases, enemies may surrender out of sheer shock without resistance.

To achieve this goal, the following is required:

- Awareness of the enemy's capabilities and resources.
- Understanding the morale of the enemy commander and their capacity to react.
- Readiness to shift from centralized to decentralized operations.
- The ability and quick adaptability of your soldiers to execute such transitions.
- Creative commanders who can autonomously identify and rectify any gaps or deficiencies observed during execution.

The command structure is typically built in parallel with scientific and technological advancements. However, in certain fields, designing a command system that fully leverages these advancements proves challenging. These areas remain largely disconnected from Islamic movements.

To address this issue, a highly organized institution with an advanced military ideology must be established under leadership that possesses courage, creativity, and the ability to strategize and maneuver tactically. Such leadership should rely only on overarching guidelines while leaving room for young field commanders to innovate.

Our knowledge and awareness of the enemy's capabilities, resources, size, and technological level enable us to design an organizational structure tailored to achieve our objectives. This structure allows us to outmaneuver the enemy, strike and mislead them without jeopardizing our existence. It confuses the enemy, placing them in a maze of uncertainties.

** Successful armies or jihadist groups are those that provide wide latitude for field commanders to operate. The battle today involves the maneuvering of small, flexible units in large and challenging gatherings. This type of maneuver requires the skills of sudden appearance and rapid disappearance, which cannot be achieved by a centralized body. Agility demands exceptional precision in dispersing, concealing, and moving, combined with the ability to regroup, encircle, strike, evacuate, and vanish once more. These skills necessitate a decentralized organization dependent on skilled commanders who excel in this art and master its nuances.

An example of such maneuvering can be seen in Al-Qaeda's transition from "Al-Mukalla," a rapid, precise, and highly skilled movement from a solid state to a gaseous one, perfectly illustrating the concept I aimed to convey.

It is as if they vanished into the air, and when the danger of confrontation subsided, they transformed into a liquid state—so that when rain falls, it carves through rocks and earth, forming a valley suited to its course, one that cannot be trapped. Thus, it flows through calmly and flexibly. This state resembles a mercurial liquid that moves smoothly and precisely in various directions when needed and unites completely during an attack. After completing its mission, it skillfully and creatively disperses once more.

Here, divine success was immense, and the leadership was skilled and well-suited to the conditions of the war.

The essence of strategy lies in finding the best methods and tools to achieve objectives. Depth in strategic thinking places you in a position with more options than your enemy. Instead of imitating a plan previously executed in similar conditions by a skilled commander as your only choice, trusting in God grants you success and opens the doors to correct and profound thinking. This enables you to turn to other options based on circumstances. The Almighty says: *"And fear Allah; and Allah teaches you. And Allah is Knowing of all things."* (Surah Al-Baqarah, Ayah 282).

Repeating plans implies following pre-designed paths where previous battles unfolded. The ways to defeat or thwart them are already in the enemy's mind and integrated into their plans. The correct response depends on the commander's ability to move beyond imitation and toward independent judgment.

The ability to see the complete picture of the actual battlefield—knowing the immediate enemy, terrain, weather, your capabilities, allies on both sides, tools at each side's disposal, and the balance of forces in three circles: local, regional, and global—contributes to building the correct strategy. The genius of the commander extends beyond knowledge to understanding the psychology of the opposing commander and accurately anticipating their actions.

For devising a strategy that offers soldiers options surpassing the tricks of their enemies, the commander's skill lies in responding accurately and swiftly to unexpected strategic or field actions by the enemy. This superiority arises from analyzing the army's structure and shaping it to align with the commander's objectives. Dividing the army into independent and self-sufficient units grants the senior commander flexibility and a broader scope for maneuvering, while also empowering executive commanders to fully exploit their capabilities. This is akin to a maturation process—from a lion cub to a young lion, and eventually to a mature and wise lion over time.

Victory and defeat are both deceptive: in victory, the magnitude of accompanying errors is often overlooked, while in defeat, the correct steps are overshadowed by setbacks. Organizations and groups that neglect self-criticism or ignore their past mistakes will see factors of division and collapse spread within them. Undoubtedly, groups that recognize their weaknesses but make no effort to address them suffer the most.

When aiming to institutionalize a military system, two fundamental elements are required: first, establishing a proper and appropriate organizational structure; second, filling that structure with competent individuals. The command headquarters must be managed by a group of specially trained military personnel who have studied military history and possess a thorough understanding of strategy, tactics, and leadership.

To achieve flexibility, this institution's structure must not remain fixed. The senior commander of the forces must adjust its size and composition to align with the intended objectives and suit the nature of the current battle. After each operation, performance should be meticulously and rigorously evaluated by observers so that command staff can learn from their own and others' mistakes. Through this process, the organization and its members can continue on a path of constant improvement and refinement.

Developing the mindset of leaders and refining their ability to think critically is the most significant achievement for managing conflict. Engaging them in a series of exercises enhances their capacity to make correct, independent decisions. Adherence to the literal meaning of orders, their spirit, or understanding the desired objective of an order is a mental gift that can balance achieving results[21] with correctly fulfilling them according to Islamic principles.

There are always two types of orders: one that must be followed literally and another that requires adherence to its spirit. An aware and perceptive individual who distinguishes between these is the commander needed to manage battles—a leader who, without hesitation or doubt, acts appropriately according to current conditions without waiting for instructions The Battle of Uhud serves as an example of both types of orders: in the Muslim camp, the instructions for the archers were clear and unequivocal to remain stationed on the mountain and not abandon it Conversely, in the enemy camp, Khalid ibn al-Walid was tasked with commanding the cavalry. He maintained his composure, waited for vulnerabilities, and intervened at the appropriate moment during the battle.

The jurisprudence of orders can sometimes mean that a military commander acts based on field intuition when the order does not align with the evolving circumstances of the battle. A brilliant commander understands the spirit of the order and, with flexibility during a critical turning point, determines whether to secure victory or succumb to defeat.

Summary:

- A flexible military structure capable of division and appropriate reshaping

[21] - We are Muslims, and we are obligated to ensure the correctness of the means we use to achieve the lofty goal we pursue Therefore, ach eving results does not take precedence over the manner in which they are achieved or the tools employed for that purpose. Legal validity is a condition that allows no compromise

• Follow internal criticism to correct mistakes and improve reconstruction.
• Teach this philosophy to smaller commanders for use at lower levels.
• The ability to distinguish between two types of orders [mandatory and flexible] and act on them.
And finally, the ability to coordinate[22] between organizations within the framework of the overall picture of the battle to achieve the desired goal.
And one thing remains: discipline and team spirit.
... And there is no victory except by the help of God; indeed, God is invincible and wise {10} Surah Al-Anfal.
Among the factors for achieving victory is relying on means, which include: the above criteria, training, and discipline.
When there is an intention to create discipline, it is necessary for commanders to distinguish in their interactions and orders for soldiers between military armies and volunteer armies [Mujahideen].
Our topic now is the armies of the Mujahideen: those involved in tribal conflicts and those who have come from different environments. Commanders face people with diverse natures, each of which requires a specific method for accepting orders and acting on them in order to create team spirit with them.
The method of complete military discipline is not applicable to them. Thus, rather than being an element of cohesion, discipline may become a reason for division, tension, and disorder.
One of the skills of a commander is to manage his relationship with the soldiers well, understand them clearly, and practically implement the meaning of the following verse:
{Indeed, the believers are but brothers; so make peace between your brothers and fear God, that you may receive mercy.} {10} Surah Al-Hujurat.
He should spread good faith among them, encourage them to virtues through continuous advice, prevent spying, suspicion, and gossip, strive to reconcile between them, and be a barrier.

[22] Review of Genghis Khan's Great Hunting Exercise

Between mockery and bad-naming, one must strive for kindness in recognizing and interacting with each other. It is necessary for him to be close to them, whether in the battlefield or in prayer, and to participate in their collective worships, just as he joins in military exercises. He must also regularly gather with them at meals, according to his own circumstances, and at times organize permissible entertainments and competitions for them. It may be more beneficial to create mixing in rest areas and military sections, so that different races or communities are gathered in one place, or they are divided according to their communities. The mosque and battlefield remain the main gathering places for all.

It is upon him to forgo some external disciplines (such as clothing or the way of speaking) to maintain the spirit of the team and its ethics. He should also gently guide the behaviors of soldiers from different communities who may sometimes appear foreign, toward optimal performance.

Leaders must pay attention to the spirit of Islamic unity, which, according to Sharia, obliges them to care for their subjects and advise them, and they must give importance to the human aspect of their lives and their social conditions, including customs that they cannot disregard. Furthermore, they must nourish the soul and send preachers to remind them of God, acquaint them with divine verses, purify them, and teach them the book and wisdom.

This is the spirit of Surah Al-Hujurat.

In the name of God, the Most Gracious, the Most Merciful

The Spirit of Unity and Sacrifice

7- Strategy of Spiritual Morale

Faith in God, clarity of method, divine leadership, sincerity in brotherhood, chastity of companions on the path, spreading justice, coordination between the energy of youth and the wisdom of elders, self-sacrifice, commitment to the team, prophecies and good tidings, courage and heroes, flags and slogans, symbols and role models, all these are the foundations of the growth of spiritual morale, and through it, excellence is achieved. We are a nation that has been brought together by:

One God One Prophet One Book One Mission One Qibla One Ummah

Islam emphasized the spirit of spirituality and sought to transform the individual "I" of the Muslim into the collective "we" of the Ummah. The result of this change is collective victory in this world. Islam established superiority in this world for religion and made its stabilization a means of guiding humanity toward the ultimate goal [the pleasure of God]. It also stated that true honor and dignity for the individual are achieved only through religion and for the entire Ummah, not belonging solely to a ruler, leader, or their heirs.

We are a people whom God has honored through Islam

Islam emphasized that the true reward for the individual is in the Hereafter and discouraged attachment to the world. Lightness of worldly attachment is seen as a sign of the pure and righteous path.

The ideal method for strengthening morale is for religion to be a symbol, with the individual, group, state, resources, and tools being mere parts of a whole that move together in the direction of serving the main issue: calling to God with both speech and weapon. Religion connects the individual's conscience to the entire Ummah, purifying them with self-sacrifice and humility so they are freed from selfishness, arrogance, and superiority, and instills in their hearts belief in the unseen, that what is with God is better and everlasting. Jihad and their calling are for a just cause.

Thus, the various components are transformed into a harmonious whole, and this nourishes the soul of every believer. This change takes individuals out of their personal interests, and the aspect of sacrifice and selflessness prevails, aligning individual interests with the public good. Honor and pride lie in supporting Islam, while shame and disgrace come from turning away from it or supporting anything other than it. The sincerity of an individual's adherence to their religion guides them to sensitivity toward the collective conscience that seeks the pleasure of God.

Faith is a luminous state of the elevation of emotions and sensitivity that directs the individual toward the whole and connects the collective conscience to a true relationship with the Creator. This state is one of fear and longing for God. God has said: "God has revealed the best statement, a book whose verses are similar and whose skin makes those who fear their Lord shiver, then their skin and hearts soften at the remembrance of God. This is the guidance of God, which He gives to whomever He wills, and whomsoever God misguides, no one can guide" (Surah Az-Zumar, 23). Here, sacrifices become sweet, hardships become easy, the spirit is elevated, and the destruction of the body becomes a lifeboat that carries the soul from the life of the grave to a place where it finds peace in green birds. God has said: "And do not think those who are killed in the way of God are dead; rather, they are alive with their Lord, provided for" (Surah Aal-e-Imran, 169).

Masruq asked Abdullah ibn Mas'ud about this verse, and he responded: "We also asked about this issue," and said: "Their souls are in the bodies of green birds that fly in the sky, hanging from trees of light from the Throne. These birds fly wherever they wish in Paradise, then return to those trees. Then God looked at them and asked: 'Do you desire anything?' They replied: 'What could we want? We fly anywhere we wish in Paradise!' God asked them three times, and when He saw they did not desire anything, He asked them: 'Would you like your souls to return to your bodies so that you may be killed in My way again?' They replied: 'Yes, O Lord, we want our souls to return to our bodies so that we may be killed again in Your way.' When God saw that they had no further desires, He left them." This narration is in Sahih Muslim.

Some commanders, either consciously or unconsciously, with or without knowledge, pay attention to boosting the morale of their forces.

Excessive praise and purification, or generosity in rewards and gifts, and the distribution of positions and granting of powers, etc., can lead to the corruption of souls and the deterioration of minds, buying consciences, darkening the luminous state, and breaking the spiritual contract. This behavior gives them the opportunity to dwell in the world of causes without any inner or outer preacher guiding them back. In the end, the commander realizes that by excessively deceiving them, he has corrupted them to the point where the sense of "self" and love for the world have grown within them, and instead of sacrifice, they have developed asceticism.

And when commanders examine themselves and try to correct things with punishment and discipline, artificial affection turns into real hatred, or when they try to rebuild their conscience with passionate speeches or collective activities, they will find nothing but mockery and disrespect from them. The bodies have been corrupted, and along with them, the souls, consciences, and minds have been damaged.

The truth is that the commander bought their loyalty with gifts and rewards, so their love was not for God, but for the symbolism of those gifts. He began to buy their loyalty and then corrupted them, hoping to heal them, but the result was hostility toward him. Any change from what they were accustomed to will be met with defense on their part to preserve their interests. Many are corrupted through deceit and wealth, and there is no remedy except for reforming the leadership and those around it. They must act from the beginning according to the way the early successful men did.

There is a way to treat those corrupted by flattery, wealth, status, and kinship. We must know that the spiritual morale is contagious, both negatively and positively Therefore, these individuals must be transferred to groups that have been properly trained—groups that are well-cultivated, coordinated, and active—to attract lost souls and wandering minds and provide them with guidance, based on a correct method to elevate morale naturally.

This collective conscience prevents a return to selfish behaviors. And anyone who after this rejects this method will simply face isolation and dismissal.

And this is the last thing that a person hopes for.
To create active and effective groups capable of confronting crises and successfully overcoming obstacles, here are some guidelines that leaders should consider or implement:
Faith in the unseen and that what is with God is better and more lasting, maintaining worship at specific times such as prayer, fasting, and almsgiving, strengthening the principles of asceticism in this world and spreading the spirit of mutual support and sacrifice, providing an honest leadership model that lives in similar conditions to theirs, achieving intellectual unity, fighting according to the correct strategy to gain victory in war, providing appropriate training for the Mujahideen, ensuring the provision of proper weapons and equipment, appointing capable and faithful leaders, ensuring the success elements for military operations, providing proper[23] livelihoods for each class, rewarding the hardworking, treating the common people with kindness and patience, inviting them with gentleness and wisdom, and creating coordination for wavering individuals.

Key points for boosting the morale of soldiers on the battlefield:
First: Justice, the matter for which they are fighting. The enemy invader who corrupts the faith and worldly affairs of the people—nothing is more important after faith than repelling him. No specific condition is needed; he must be repelled as much as possible It is obligatory for the leaders, forces, and scholars to make their soldiers aware and remove the veils from their eyes so they can understand the reality in which they live. Here are two important truths: the first is what God requires from them, and the second is the essence of human existence. God says: "And to Thamud, We sent their brother Salih. He said O my people, worship Allah; you have no deity other than Him He created you from the earth and settled you in it. So ask forgiveness of Him and repent to Him Verily, my Lord is near, responsive."

[23] Financia principles should be the same for everyone, and after that, the number of dependents should be considered The next step is for those with a history, followed by experienced individua s and staff, as Umar (may Allah be pleased with him) did when distributing wea th among the early companions and those who came after them

"Majib {61} Surah Hud
Monotheism is the construction of the earth, and with its correct expression, a desire for change is created in the people, and in the soldiers, the tendency for sacrifice and selflessness to support their belief on one side and to live with dignity under its shadow on the other side is strengthened. Many people find it difficult to understand the role of religion as a driving force for revolution, but all understand the reality of social injustice, the unfair distribution of wealth, and the monopoly of power. These are also the legitimate demands that Islam emphasizes on eliminating by establishing justice and mutual support and entrusting matters to the trustees from among the believers. Justice, the matter and its connection to the pleasure of Allah, provides the main motivation for struggle and sacrifice for soldiers and people so that future generations can achieve a free, dignified life with better opportunities under the shade of the Shari'ah.
Second: Man has a soul and a body, and each has its needs. It must be ensured that these needs are met:
The soul: By increasing faith in God and the unseen world, the soul is activated. The soul is nourished by words, situations, glad tidings, and prophecies, and with them, it flies in a space of courage and emotions toward the sky, eager for what is with Allah. There is no word after the word of God and the Prophet except what connects and explains between the verses and hadiths. Allah says: {Indeed, Allah has purchased from the believers their lives and their wealth in exchange for that they will have Paradise.} And He says: {If Allah helps you, you will be helped.} And He says: {If Allah helps you, no one can defeat you.} And He says: {And you ask from Allah what others do not ask.} And the Prophet ﷺ said: "By Allah, this matter will surely come to pass, so much so that a rider will travel from Sana'a to Hadhramaut fearing nothing but God and the wolf for his sheep, but you are impatient " And he also said: "Be happy, O Abu Bakr! The help of Allah has come to you, Jibril's shoulders are covered with dust." And the Prophet ﷺ said: "Now we attack them, and they do not attack us, we are going toward them." And while laughing, he said: "That spoils of the Muslims will be tomorrow, Inshallah."

"However, the situations, glad tidings, and prophecies are many, including:"

For Qutuz al-Muẓaffar against the Mongol attacks, he himself, along with a group of his soldiers, entered the battlefield, and after reinforcing his front, he began fighting and engaged in direct combat. On that day, he performed very well, and the battle intensified. Both sides remained fixed with a large number of Mongols, and Muẓaffar encouraged his companions, making death easy for them, and repeatedly attacked the enemy lines until, finally, Allah granted Islam victory and honor, and the Mongols were defeated and retreated in a very bad manner after most of their leaders were killed.

And from the glad tidings:

Sheikh Muhammad al-Munajjid[24] says: After September 11, the number of people who embraced Islam increased threefold, and this shows that people there are eager to learn about Islam and study it.

And from the prophecies:

It is said about the victorious sect that a group of my nation will remain on the truth, and those who abandon them will not harm them until the command of Allah comes. This nation is amazing, like rain, and we do not know whether its beginning is good or its end.

The body is the field of action:

The field of action is the field of sacrifice and selflessness, where you must give everything you have, your soul, body, and wealth, for the survival of future generations under the shadow of Islam. This is the peak of generosity and the ideal human state, who has abandoned his personal desires to support his religion and love the people. But for war and for human nature, there are basic needs that without them, some of our energy and morale will be lost.

In the physical battlefield, the soldiers' food must be provided, and they must have suitable clothing for military operations and the different seasons so that their fighting forces remain active and their morale stays high. Also, in the psychological battlefield, there must be money in their pockets from their families to meet their life needs

[24] - "The current state of the Ummah and the duty of the callers in uplifting spirits, lessons from Sheikh Muhammad al-Munajjid "

This is a responsibility, emotional and committed, and it can be explained in one word, Hadith, and understanding: [compliance], "All of you are responsible, and each of you is responsible for those under your care." "If a goat in Iraq falls to the ground, I would see myself responsible before God for not clearing the path for it "

The operational costs of war are usually calculated, but the accompanying and subsequent costs are unpredictable. All wars, regardless of the victor or the defeated, have costs, as they leave behind the dead, which means widows and orphans. The wounded also require medical and psychological care, and there are prisoners of war, which require political, financial, or military efforts. Wars also leave behind the missing, leading to social unrest and anxiety.

Therefore, it is the leaders' responsibility to give due attention to the trust placed upon them, and they must take on the responsibility of ensuring the stability of ranks, establishing morale, and continuously building confidence. It is upon them to strive in ensuring strong administrative matters, delegating responsibilities to the most effective and active elements, and personally following up with them.

On the battlefield: Regular meals must be provided during the war, and a warm meal should be available throughout the day. Appropriate clothing and footwear must be provided to help soldiers in the battlefield, and innovation in the skills of evacuating the wounded and transferring them from the battlefield should be pursued.

Social: Adequate welfare and livelihood should be provided, taking into account the background, experience, and status of the key forces. Additionally, efforts must be made to reward the diligent ones, distribute spoils appropriately, support the families of martyrs, including widows and orphans, and ensure they live in dignity, away from any organizational fluctuations.

Appropriate medical care must be provided to the injured, efforts to search for missing individuals should be intensified, and utmost efforts must be made to free prisoners, whether through ransom, war, or hostage-taking and similar means.

Third: Be a model, not just a lesson: Be at the front line, establish a sensory connection with the soldiers, and do not break it.

Their hearts are not attracted to the grandeur of vehicles or the beauty of weapons and equipment, especially if some leaders are examples known among the soldiers to the extent of legend.

When an organization is formed, it is the leader's responsibility to lead from the front, not from the back, as this is still too far. He must work harder than them; he should be like a field commander, an example for his soldiers to follow, so that his praise or blame of them comes naturally, becoming an effective and desirable motivator for the soldiers to keep their morale high and their motivation strong. It is crucial for the leader to understand the depth of human psychology to fully manage it. Additionally, it is his responsibility to stir the healthy instincts of competition among his soldiers and assistants.

The Prophet was the best and bravest of people, and when the people of Medina were frightened at night, they went towards the sound and saw the Prophet, after confirming the news, riding Abu Talha's bare horse with a sword on his neck, saying, "Do not worry, do not worry." Then he said, "We found it in the sea" or "This is the sea." (Narrated by Bukhari and Muslim).

The morale of the commander is contagious; and as a commander, you must set the rhythm, not leave it to the soldiers. If assistants and soldiers understand that any sacrifice you can make, they will have no doubt in making it, and on the contrary, placing yourself as a model is the best way to set the right rhythm and build morale When assistants and soldiers see your sincerity and sacrifice, they feed off your morale and spirituality, are inspired by your sacrifice, will compete with your standards, and follow you. You must find the goal and unite the will of your soldiers so that they strive together to achieve it.

It is narrated in Sahih Muslim about the Battle of Hunayn... Barra said: "When the battle became tough, we would seek refuge behind him, and the bravest of us was the one who stood beside him, meaning the Prophet."

The problem begins when the commander becomes an idol. If envy and competition take hold of him, this marks the beginning of a path towards dictatorship. He envies the rise of certain cadres and heroes and begins to belittle them or turn them into advisors out of sight from the soldiers Here, the commander plants the seeds of division and splits, marking the end of the organization, while at one time, its longevity was a dream. Therefore, it is up to the commanders to strive within themselves and give importance to obedience, purity, and righteous teams.

Fourth: Stirring up passion and maintaining it, and planning to keep the flame burning with reason during progress, lethargy, and stagnation are lethal to passion. Therefore, it is necessary for soldiers to be in motion and activity towards the next goal[25]. Islam addresses the spirit and body and inspires emotions not for playing or displaying, but for preparing the soul to motivate it to exert its power for doing something it believes in. Only sincere commanders succeed in inspiring and inflaming passion in the performance of duty

Those who disbelieve, and Allah punishes more severely than all and punishes harder " (Surah An-Nisa, 84)

To keep the passion alive, the spirit of the team must be strengthened and encouraged, and the sense of belonging to the team must be created. Soldiers must strive to join a group or team with special abilities and a history full of heroism, with a slogan, flag, clothing, and symbols that attract youth and make them feel proud to be part of it.

The spirit of the team also grows through basic training, so that each new group in the training camp sees itself from the first day alongside weapons and on the path until they attain martyrdom or...

[25] - Some armies waste their soldiers' energy on useless tasks that yield nothing but the depletion and consumption of their energy, so that they cannot resist ineffective leadership

Development of power, and the more they progress in subsequent exercises, the deeper they feel within themselves that they are a united and coordinated team that knows their abilities and knows what they can do. The more serious and stronger the exercises, the more trust increases among them, and the feeling of dedication and sacrifice grows from the individual to the team and from the team to the individual. This is faith and responsibility, and the bond of brotherhood in arms is one of the strongest bonds.

The morale of the soldiers is doubled with the quality and goodness of their weapons. For example, having anti-aircraft weapons removes the feeling of helplessness against them and directs the soldiers with confidence and eagerness to move forward, while they are sure that they will repel enemy planes.

Every team is formed from a group of individuals who believe in their cause and are ready to sacrifice for it. These individuals can form a working team or may build this team themselves. This situation is very common in guerrilla wars where a group of people with common traits coordinate with each other. They may be disciplined or undisciplined, but the important characteristic is that they adhere to the tasks assigned to them in the best way. These groups maintain the morale of the army and help create what can be called special forces. In short, a team can be formed or arise spontaneously; what matters is that it is well cared for and its efforts are properly utilized.

Four brave soldiers who do not know each other cannot attack a lion, whereas a team of four soldiers who have less courage but know each other, trust each other, and know they can rely on each other, will courageously attack. This is the essence of the science[26] of organizing armies.

Fifth: The combination of forbearance and decisiveness, you must be both patient and just, and establish the right balance between rewards.

[26]"Colonel Charles Jordan de Pico"

and punishment, many rewards corrupt their purpose for various reasons, and excessive punishment destroys spiritual morale, while adherence to justice brings health to society, strengthens the army, and earns the respect of the government. The criterion in the theory of reward and punishment is adherence to the truth, justice, and fairness.

Surah An-Nisa, verse 58:

"God commands you to return trusts to their rightful owners, and when you judge between people, judge with justice. Indeed, God advises you with this good, and God is Hearing and Seeing."

Surah Ar-Rahman, verse 60:

"Is the reward for good anything but good?"

Surah Al-Anfal, verse 63:

"And God brought their hearts together. If you had spent all that is on the earth, you could not have brought their hearts together, but God brought them together. Indeed, He is Exalted in Might and Wise."

Surah Al-An'am, verse 160:

"Whoever does a good deed will receive ten times the reward, and whoever does an evil deed will only be recompensed with that which is similar to it, and they will not be wronged."

The purpose of punishment is to correct behavior and deter the repetition of the crime, and also to frighten others and give them a lesson.

People are equal in rights, and there is no discrimination. Faith, justice, and competence give duties and titles to deserving individuals.

Bukhari narrated that the Messenger of God (peace be upon him) said on the day of Khaybar:

"Tomorrow I will give this flag to someone through whom God will grant victory; he is the one who loves God and His Messenger, and God and His Messenger love him."

The Prophet (peace be upon him) gave titles to his companions and named them after their outstanding qualities:

"Al-Amin of the Ummah", "Al-Siddiq", "Al-Faruq", "Dhul-Nurayn", "Tajir al-Rahman", "Asad Allah", "Sayf Allah", "The Lion in His Claws", "The Muezzin of the Prophet", "The Orator of the Ansar", "Safina", "Dhat al-Nitaqayn", and the Prophet (peace be upon him) was known as "Al-Sadiq Al-Amin".

Quranic education always guides us towards encouragement rather than threats;

reward directs people toward goodness and motivates them, and punishment is necessary because some individuals only change when they see the whip.

The one who is struck by the whip, and it is necessary for the commander of the army to be patient and decisive, without granting any privileges to anyone, and to prioritize and demote individuals based on their merit and effort.

Sixth: Resistance against rumors and counter-propaganda, resistance against weak morale, and the creation of a new public opinion.

Rumors and negative propaganda are fueled by unclear leadership, hidden agreements, ambiguity in words and positions, and the misuse of historical or contemporary reasons similar to the current situation. Rumors and negative propaganda are resisted by the leader's correct faith, his advisors, and their consultations, in which there is no tolerance or feeding of rumors. Additionally, rumors are confronted with decisiveness against those who spread them and discourage others, and they must be quickly separated from the team. Individuals with commitment, discipline, and greater enthusiasm should be introduced, as they will act as shields against rumor mongers and discouragers.

Words, whether anti-rumors, motivational words, or words associated with positions of arrogance and baseless pride, strike emotions or even personal inclinations externally, not faith. One day, Abu Jahl arrogantly and proudly spoke, saying:

["By God, we will not return until we reach Badr, and we will stay there for three days. We will sacrifice camels, provide food, drink wine, and have singers play for us, so the Arabs will fear our movement and always consider us terrifying."]

But the words associated with the leader's faith and expressed from the heart with sincerity and humility penetrate hearts, especially in the most difficult conditions. Ali (peace be upon him) said: "On the day of Badr, none of us were courageous except Miqdad, and when we were in the field, no one was awake except the Messenger of God, who was praying under a tree and crying until morning. And when we confronted the enemy, he addressed us and said: 'Move towards a paradise whose width is the heavens and the earth, prepared for the righteous.'"

Resistance of weakened morale [despair, hopelessness, and inability]:
An incompetent leader gives a bad morale to the members of his team and staff, which leads to stagnation and despair. This situation causes a conflict between enthusiasm and lethargy at the same time. In such circumstances, the leader must change, as he has pursued a plan that led to this situation and subsequent failures. The new leader, to rebuild trust between team members and soldiers, must use an indirect method to stimulate their inner energy and motivate them to take action. He should train them practically and increase interaction at all levels, introducing positive concepts that were forgotten in the past; concepts that adhere to principles and highlight manhood, loyalty, and generosity, thus kindling enthusiasm and passion. He should avoid discussing negative concepts that bring shame and disgrace. Military groups have a collective personality, which, with proper leadership, strengthens over time, and vice versa. The leader should emphasize efficiency and activity because they lead to success, and success raises morale, which is the desired goal.
Khalid bin Walid was an inspiring, successful, innovative, and pioneering commander. Since he took command in the Battle of Mu'tah, he never faced defeat and became a military legend in the eyes of his soldiers. They felt part of his legend and were accompanied by faith and trust in the success of God, even though Khalid did not sleep at night and accepted no one near him who was unworthy. He was an ascetic who sought what was with God and always taught his soldiers dignity and manliness, not greed and self-deception. When he rewarded or promoted someone, it was based on merit, not tribal or political affiliations. Khalid always fought at the front, and his swords would break in his hand, which created a sense of excitement and sacrifice among his soldiers, and they competed with him in courage and bravery. The lessons learned from Khalid's battles are leadership lessons that fill many pages, but cannot be fully expressed. Women are also incapable of giving birth to someone like Khalid. May God have mercy on Abu Bakr, who was much wiser than me about men, and for such people, one should lament and mourn.

Spiritual morale and willpower:

War is a confrontation of wills; whether it is a cold war or a hot war, this battle is between people, not just between armed forces. Faith in God is the essence of spiritual morale and the source of willpower. Spiritual morale is a spiritual, faith-based, rational, and psychological state that strengthens courage and hope. This state is manifested in the team's morale, love for unity, decision-making, and willpower, and is driven by religion, leadership, discipline, self-respect, and a firm belief in justice. The parts that protect the energy of spiritual morale are capable of moving toward success even against all obstacles. However, if spiritual energy is lost, all plans, actions, and resources will be worthless.

High spiritual morale strengthens the army's performance and increases the capabilities of the warriors to twice or more than that of their enemies. In a verse of the Quran, it is stated:

"O Prophet, urge the believers to fight. If there are twenty of you who are patient, they will defeat two hundred, and if there are a hundred of you, they will defeat a thousand of those who have disbelieved, because they are a people who do not understand. But now Allah has lightened your burden, for He knows that there is weakness in you. So if there are a hundred of you who are patient, they will defeat two hundred, and if there are a thousand of you, they will defeat two thousand by the permission of Allah. And Allah is with the patient."

(Surah Al-Anfal)

Based on these verses, the ability of the Muslim army against the enemy is greatly dependent on spiritual morale and faith in God. This truth was demonstrated by some of the greatest fighters among the companions, such as Zubair ibn al-Awwam, Muhammad ibn Maslama, Miqdad ibn al-Aswad, and others, each of whom was known as a mighty force on the battlefield.

We need true believers; those who pray and give from their wealth, those who correct what doubts and corrupt events have spoiled, those who remember God often, and when they remember Him, their hearts find peace, and when the verses of God are recited to them, their faith increases. Such individuals have good reliance on God, and in times of distress, when they turn to God, He answers them, stabilizes their hearts, and makes their steps firm.

"And fear God, and God will teach you. And God is knowing of everything."

(Surah Al-Baqarah, Verse 282)

The truth related to God and religion creates the unity of the Ummah. Following individuals or organizations without adhering to the correct authority causes division within the ranks, both within an organization and between different organizations. This prevents the realization of the idea of future unity. This statement is not meant to belittle organizations or groups, and only those who do not believe in ideological change projects say such things. The intention is that the individual, organization, and group should pledge their loyalty, belonging, and authority to God and the religion they have chosen. God says in the Qur'an: "Today I have completed your religion for you, and I have perfected My favor upon you, and have chosen Islam as your religion." (Surah Al-Ma'idah, Verse 3) It is from here that hearts find peace and the correct path will be clear. The divine laws remain, and the causes and means remain valid.

Pay attention to the good tidings: Imam Ahmad narrates from Tamim al-Dari in his Musnad: "This matter will reach a point where it will cover both day and night, and no house of earth and grass will remain that will not be affected by it. God will grant the dignity of Islam to it, and He will give humiliation to those who disbelieve."

If we did not achieve victory and suffered defeat, we should avoid hiding or denying the main reasons for it. In order to rise strongly, we must first correct our mistakes and be cautious not to fall into the same traps again. We must strive to plant the seeds of future victory from the lessons of defeat, not from retreating in the face of responsibility.

The title of "Red Lion" is something I want to write about, and now I will acquaint you with its events so that you can understand how it leads to revival after any defeat:

After the incident of the Battle of Uhud, the Prophet (peace be upon him) commanded Bilal to call out: "The Messenger of God commands you to pursue your enemy, and only those who participated in the battle yesterday should come with us." This was while all were wounded, including the Prophet (peace be upon him). They gathered at Hamra' al-Asad, and the Prophet (peace be upon him) ordered them to gather firewood during the day.

So when night fell, the Prophet (peace be upon him) commanded them to light fires and instructed every man to ignite a fire. They lit five hundred fires that night so that they could be seen from a distance, and the sight of the Muslim camp and their fires spread in every direction. This created fear and doubt in the hearts of the Quraysh, ultimately leading to their defeat.

The Quraysh themselves felt that they had moved quickly without achieving anything, until they were reached by Mu'āwiyah ibn Abī Sufyān. When he found Abū Sufyān and the Quraysh at Ar-Ruḥā', they were blaming each other, saying, "We struck Muhammad, but we didn't reach the beautiful women or achieve anything significant. What a futile effort!" They all decided to turn back. 'Ikrimah ibn Abī Jahl said, "We did nothing. We struck their leaders and then turned back before completely destroying them."

When Mu'āwiyah reached Abū Sufyān, he asked, "What news do you have, Mu'āwiyah?" He replied, "I left Muhammad and his companions behind, and they are intensely preparing to attack you. Those who were previously separated from you, from Aws and Khazraj, have joined forces and vowed not to return until they reach you, seeking revenge and are very angry at the killing of your leaders."

They said, "What are you saying?" He replied, "By God, I do not see how we can move forward until we see the hooves of horses behind us."

At the same time, Ṣafwān ibn Umayyah had already told them before Mu'āwiyah's arrival, "Do not do this, for they are mourning, and I fear that the remaining men from Khazraj might attack you. Turn back, for success is with you, and I fear that if you go forward, the situation will not be in your favor."

Abū Sufyān passed by a group from Abd Qays who were heading towards Madinah and asked, "Have you delivered Muhammad's message to them? Have you told them on my behalf that if you go to Ukāẓ, you should show me respect?" They replied, "Yes." He said, "Then wherever you see Muhammad and his companions, tell them we have decided to return towards you."

Thus, the situation of each of the two camps was clear: one was wounded and ready to pursue the enemy, while the other was filled with doubts and decided to flee.

And Allah, the Exalted, immortalized the condition of the Companions (may Allah be pleased with them) with His words:

"Those who responded to the call of Allah and His Messenger after they were struck with wounds, for those among them who did good and feared Allah, there is a great reward." (Surah Al-Imran, 172)
"When it was said to them, 'Indeed, the people have gathered against you, so fear them,' but it increased them in faith and they said, 'Allah is Sufficient for us, and He is the best disposer of affairs.'" (Surah Al-Imran, 173)
"So they returned with favor from Allah and mercy, no harm having touched them, and they pursued the pleasure of Allah. And Allah is the possessor of great bounty." (Surah Al-Imran, 174)

With this spirit, the Messenger of Allah ﷺ gathered his companions, raised their morale, and restored what they had lost in the Battle of Uhud Allah, in turn, healed their wounds, and through His words, He reassured them, promised them a great reward, praised their faith, and lauded their actions Thus, the aftermath of the Battle of Uhud faded away, and their spirits were revived. The seeds of victory blossomed from the depths of their struggles and wounds

Section: Three

In the name of Allah, the Most Gracious, the Most Merciful

Defensive War

Defense and attack are two sides of the same coin, and that coin is war. War and politics are also two sides of the same coin, and that coin is change. An experienced captain knows how to utilize the phenomenon of tides to either move forward or anchor. Attack and defense are similar to the movement of tides, and both will yield results when used in the right place and time. A skilled commander and his staff know when to advance or retreat to achieve the desired result. Advancing or retreating in political maneuvers is also successful when done at the right time and place. Both invitation and jihad will have their results if used in the right amount, place, and time.

Defensive War:

Defense is the most intelligent and patient form of warfare. The strategies of the early Muslim battles, such as Badr, Uhud, and Khandaq, were all defensive strategies. The principles of war and defense at that time were ingeniously designed: precise battlefield reconnaissance, capturing vital lands and resources, simple administrative procedures with short supply lines, security and secrecy, surprise, deception, and high morale.

In regular wars, defense is organized based on military principles and foundations. In a defensive battle, the enemy is allowed to make the first move, and then the defender counters with the goal of destroying the enemy's forces and absorbing the energy of their attack deep within the defenses. When the enemy's supply lines are cut or lengthened, their forces become exhausted, and their morale weakens. At this point, the defender launches a counterattack. These simple words mean having the initiative and shifting from defense to attack; in other words, "Now we attack them, and they do not attack us."

At the beginning of guerrilla wars, a defensive strategy is employed because guerrilla groups exist and operate specifically due to their special circumstances.

Guerrilla War:

Guerrilla war is a method of warfare in which small and mobile forces strike the enemy using special skills and then quickly return to unknown and inaccessible locations. In this type of war, guerrilla groups do not stand to receive blows but quickly move in the battlefield they have chosen. They use tactics such as ambushes, surprise attacks, and infiltrating enemy lines to kill and destroy enemy forces, seize spoils, and then return to unknown locations[27].

These forces act with agility and professionalism, causing the enemy to become confused and defeated in their pursuit. This type of warfare converts the enemy's energy and resources into paralysis and despair, making them feel hopeless and defeated in the face of pressures and setbacks.

The Opinion of Umar ibn al-Khattab: Umar ibn al-Khattab said: "War is only suitable for a man who is skilled and precise in it." This means that war requires strategy, careful planning, and the use of expert tactics.

Principles of War:

The principles of war are fundamental rules that greatly influence how a war is executed. These principles include practical experiences gained from past wars and are generally based on logical and understandable perspectives about warfare.

[1] Objective [Choosing and Maintaining the Objective]:

Determining the objective of a war is the most important principle. Without a clear goal, the other principles of war will have no meaning. The objective of war in Islam is briefly stated in a verse from the Quran:

"Fight them until there is no more fitnah and the religion is for Allah alone." (Surah Al-Baqarah, verse 193).

The objective of war in Islam is not only physical but also aims to establish the religion and prevent corruption and discord. War, in a way, is politics, but with violent tools.

[2] Initiative ['Now we attack them, and they do not attack us."]

[27] Guerrilla warfare units continuously move through a vast area without having a fixed location. This type of war, which relies on mobility and flexibility, allows them to attack the enemy at any specific time and place and then quickly leave the area. This flexibility plays a very important role in creating surprise and deceptive tactics, allowing them to gain control over the enemy and inflict serious damage

Defense creates favorable conditions for gaining the initiative. Attack is a way to gain the initiative and freedom of action. Political leadership, using propaganda, technical, and psychological tools, seeks to gain the initiative in such a way that its importance and impact are equal to the attack of military forces.

[3] Flexibility: The ability to adopt plans and make appropriate changes to them to face the inevitable developments in political objectives, and provide alternative solutions for unexpected problems and conditions in the field.

[4] Concentration of Forces: Using the necessary and balanced force, both material and spiritual, at the critical point and right time to achieve the nation's objectives. Numerical or qualitative superiority is not a necessary condition for success, as long as a significant advantage can be gained over more dangerous enemies.

[5] Conservation of Forces: The available resources, both material and spiritual, are not permanent. Therefore, concentrating forces requires the conservation of these resources. The rarest element is the ideological fighter whose blood value should not be overlooked, especially with the spread of martyrdom operations that require management. The feasibility of changing these operations from a strategic weapon to a tactical weapon should also be considered.

[6] Mobility: This term means achieving coordination between the three elements of fire, movement, and terrain. Properly executed covert mobility directly contributes to surprise, exploiting successes, and reducing vulnerability.

[7] Surprise: The unusual or unconventional use of forces to disrupt the enemy's balance and confuse them. This relates to location, time, tactics, and weapons. When combined with secrecy, deception, and audacity, it can decisively alter the balance of forces and create the opportunity for victories far greater than the current forces' capacity.

[8] Exploitation (using success): This principle enhances the driving force and enables the expansion and strengthening of achievements, disrupting the enemy's balance and forcing them to defend.

[9] Security: Security protects forces, prevents the enemy from knowing our objectives, and reduces opportunities for their intervention. During engagements, security guarantees the protection of vital objectives, people, institutions, national resources, and armed forces against all external and internal threats and surprises, both in peace and in war.

[10] Simplicity Refers to clarity and the absence of complexity or ambiguity Clear and explicit orders reduce disruption and misinterpretation. Implementing a simple plan is easier than executing a complex one. Simple plans are generally more flexible and easier to control.

[11] Unity of Command: This means that the maximum use of military power requires integrating efforts under the control of one commander. The goal is to create cohesion and coordination between the objective, effort, and control, with all energies and resources, both material and mental, being concentrated under the commander's authority toward the intended objective.

[12] Administrative Matters: These are the aspects that ensure the flow of the "blood" of battle until the end of the war, helping field units achieve their objectives during operations; including communications, transportation, logistics, evacuation, and so on.

[13] Cooperation: Today's battles are joint operations between ground, naval, air, and air defense forces Therefore, it is necessary for the existing forces to be coordinated to achieve a sound military action. Timings must be coordinated, and cooperation with neighboring forces and support units from the ground, air, and sea must be regulated to avoid mistakes.

[14] Morale: Morale is the source of combat will, and it is manifested in the team spirit, love for the unit, determination, and willpower. This derives from leadership, discipline, self-respect, and strong faith in justice. The most important factors influencing the maintenance of morale include faith in Allah, contentment with destiny, the divine plan guiding the nation, trust in commanders at various levels, confidence in the effectiveness of training, and the use of weapons with the group. Perfect faith and religious spirit are the main driving forces in the battlefield.

Principles of Defense[28]:

[28] (Continued or can be completed upon your request.)
Military Informat on, the speech of Al-Ghayli w th conquest.

1- Interaction with the Terrain[29]:
The terrain has tactical importance and is considered vital land. If the attacker captures it, the defender finds themselves in a position where they cannot conduct a successful defensive battle in their area of responsibility and must recapture the land. Therefore, key points must be occupied and established. Additionally, main defensive positions should rely on these points, using valleys and low ground for targeting with fire and blocking paths leading to it. Terrain can give the defender an advantage or deprive them of it For this reason, the terrain must be studied from all available resources, including various maps, nature, and locals familiar with it.
The ancients said: "He who knows the land, the land will kill him; and he who does not know it, the land will kill him."

2- Organization in Depth (Defensive Depth):
Historical events and battles have proven that linear organization in defense is flawed Because breaking this line at a specific point or bypassing it from a particular axis means the collapse of all the lines behind it. (Such as France's Maginot Line, Germany's Siegfried Line, and the Barlow Line of the Jews). Therefore, during and after World War II, a defense system based on depth was used.

3- Mutual Support:
Organization in depth often requires precise and difficult conditions, as operations take place on multiple fronts: lateral, frontal, and rear. Therefore, the scope of operation for each group must be determined, and these groups should support each other when necessary. If one group is occupied, bombed, or severely attacked, the adjacent group must come to its aid and vice versa. The principle of mutual support causes groups to strengthen each other like the cells of the body and provides reasons to continue operations.

[29] The terrain in guerrilla warfare must provide stability and growth

4- Defense in all directions [Circular Defense]:
Defense is initially designed to prevent enemy attacks from the most likely approaching routes, but the possibility of enemy attack from an unexpected direction must also be considered, requiring the commander to plan defense in all directions, as the terrain dictates. Some units that operate as self-sufficient islands must provide circular defense around themselves so that defenders are not surprised from any unexpected direction.

5- Caution and Security:
Caution refers to preventive measures that prevent the enemy from identifying our positions through: camouflage, concealment, and fortification. This is from the negative aspect, but from the positive aspect [security], the commander should send reconnaissance patrols to the ground axes and focus on fixed patrols and ambushes [known as early warning elements] in front of the positions. This, in addition to the awareness system, monitors the training of commanders and soldiers in security aspects.

6- Expansion:
The expansion of forces and defensive positions is based on the condition that this expansion does not affect the strength of the defenders, but rather increases their flexibility and fortification throughout the battle. It is essential that trenches and communication lines be equipped so that forces are connected with one another. Proper expansion, strong fortification, and close communication between these positions increases the effectiveness of our fire and reduces the enemy's fire effectiveness.

7- Time:
Time affects the preparation of defenses, and depending on the available time, a choice is made between ready defense or rapid defense The importance of using time is clarified by the process of increasing enemy attacks, which will be accompanied by an increase in the defensive methods of our friendly units.

8- Flexibility:
This principle refers to responding to all changes imposed on the battlefield, and its impact is seen in operations aimed at destroying the enemy in defensive lines and transitioning from one position to another until the moment of the counterattack. This response is reflected in the effectiveness of reserve elements to repel waves of attack and ease the burden on tired soldiers by maintaining primary and supporting internal and external communication lines, ensuring uninterrupted communication with all of its principles.

9- Intensity:
This term lies on the scale between maneuver and resistance, and practically means the use of all military tools, from fixed battle to flexible defense, to counterattack and partial occupation [such as Khalid ibn al-Walid at the Battle of Mu'tah]. It is essential to avoid staying in one location where the cost is endless resistance in that position. In other words, intensity is the opposite of unyielding defense.

10- Fire Organization:
This term refers to the careful planning of all fire networks in battle, to ensure effective coordination between internal and external friendly units, and to strike at all dead and wide or open angles in an integrated plan where accuracy, intensity, rhythm, and continuity are maintained, in accordance with the principles of fire.

In the name of God, the Most Gracious, the Most Merciful

Strategy of Saving Forces:

Saving does not mean being stingy or extravagant, as both can lead to defeat. Saving means managing resources and means properly. What you have cannot bring you victory, but how you use it is what matters. Abundance and wealth erase boundaries. The mujahideen are engaged with reality and its limits. When you have less, you learn how to use it well, and in that case, time becomes your ally.

"And do not make your hand tied to your neck, nor extend it to its utmost, so that you sit condemned and remorseful."
(Surah Al-Isra, 29)

Sleeping on what you want and then trying to find the means to achieve it is a recipe for weariness, waste, and defeat. Early attempts to seize what the enemy has will weaken you and extinguish your spirit of innovation. Create and use your thoughts and the tools you have to disrupt the enemy's force and divert it in the battle. Think about what you have and use it skillfully.

Saving military forces is one of the most important principles of war. History is full of lessons for skilled commanders who, despite winning every battle, lost the war due to failing to adhere to this principle, having to stop and retreat. These victories that taste of defeat or are equivalent to defeat are called *"Pyrrhic victories."*

Pyrrhus, the king of Epirus, despite winning battles against the Romans, paid a disastrous cost for these victories. The forces that were victorious were no longer materially and spiritually sufficient to start another campaign to decisively end the war, so they were forced to end the campaign.

The most significant of these costs were the experienced and specialized commanders who were killed in battle, a cost that could not be compensated in the short term.

Before and during battles, there are signs that guide and predict what may happen or what is expected. Reports from reconnaissance and intelligence units about the enemy's strength or the corruption of allies can guide you to either spend more time preparing for the battle, delay it, or even cancel it. You may also use available forces to prepare conditions for negotiations to achieve a favorable settlement. In warfare, calculating the costs is one of the most important signs that should inspire you to know when to continue and when to stop. In this case, you can conserve your resources and equipment, preserving experience and lives.

A commander who cannot control themselves and restrain from following the temptation of potential goals and benefits, and who listens to the flattering promises of allies, will see only what they want to see, ignoring potential problems and damages or assuming that these can be recovered. The more they continue down this path of delusion, disregarding calculations and costs, the further they slide into greater losses and make more mistakes, leading to new problems and costs that were not part of the initial calculations.

Furthermore, there are invisible and intangible costs that carry heavy consequences, such as threats to the social stability of supporters or the people, loss of good political credibility, wasting time that could have been used to achieve larger and deeper strategic goals, the consumption and waste of resources without proper returns, and the psychological impact on the people who had hoped for your capabilities. The desire for revenge may arise in many who have been ignored or exploited and have become disappointed, even among those who have lost in battle. History and the people do not forgive those who ignore the costs.

Any victory achieved at a high cost in lives, equipment, and resources is meaningless. Do your calculations.

The day begins, and the best preparation for battle comes the following day

The enemy lists are always clear to a commander who can see through the enemies hiding behind the masks of friends and allies. Every individual or entity has three main lists: the list of friends and loyalists, the list of neutrals in ambush, and the list of sworn enemies. The wise one is the one who keeps track of these lists, working to increase the number of friends and reduce the number of enemies. They understand that movement within the lists, from the highest level to the lowest, or a shift from one list to another, largely depends on our mental and psychological capabilities to manage conflicts. We do not enter every battle for the sound of war drums to be heard; rather, there is a long path to walk before entering war, and when war becomes inevitable, we must enter it on our own terms.

Time is the most important factor that, when used properly, can help us build resilience against the increasing elements that cause division within the enemy system. Studying the enemy and understanding its hidden weaknesses behind apparent strengths is no less important than time itself. Based on this information, we can devise a successful strategy to manage the conflict. Victory in war comes from the results of both hard and soft power. Effective information is another key factor in achieving victory, and the effort to understand the enemy's intentions is just as important as knowing its apparent strong and weak forces. Alongside this, using "smart" forces for highly secret psychological maneuvers that deceive enemies, plant seeds of doubt among them, and create an atmosphere of distrust to break their unity is crucial (for example, the role of Naim ibn Mas'ud)

Secret qualitative operations targeting the enemy's pillars to deepen its weaknesses and provoke its pride These kinds of operations intensify the internal division process in the enemy's system.

Building appropriate military forces for war is not about size and magnitude, but about mobility and the ability to maneuver in different battlefields. For example, we can imagine the Prophet Dawood (David), peace be upon him, defeating the giant Goliath with a simple sling and stone. He achieved victory with his simple weapons, not by numbers and size.

In media warfare, it serves as an effective tool to disrupt the enemy's internal public opinion, potentially leading to internal crises, ranging from negative opposition to actual rebellion. This forces the enemy to shift its focus to its own internal problems, diverting attention from the battle with us. The media can also play a crucial role in demonstrating the justice of our cause, emphasizing its righteousness, and exposing the abuses and corruption of our enemies, which can help garner global support.

Additionally, economic maneuvers are fundamental tools. Undermining some enemies or striking at their alliances through economic pressure is part of the strategy. An example from history is the proposal of the Prophet Muhammad (peace be upon him) to give one-third of the fruits to the Ghatafan tribe during the Battle of the Trench, which reflects this thinking. Economic pressures gradually deplete the enemy's resources and weaken their financial capabilities.

Military wars, economic pressures, psychological tactics, social crises, insecurities, and media attacks are all tools at the disposal of political leadership, which directs them according to the overarching war strategy. This strategy involves broader goals that are divided into different phases: in the weakness phase, we seek to create a strategic balance with the enemy; in the balance phase, we aim to achieve strategic superiority; and in the decision phase, the goal is to destroy the enemy's will to fight. These stages are interconnected, regardless of the duration or strategy of the enemy

Economy in power refers to the logical management of conflict, utilizing the appropriate force with a suitable plan to achieve a specific goal. Thus, the sword should not be used where the staff is needed. If we manage the conflict and its direction effectively by adhering to prior conditions, many enemies will eventually prefer to shift to the neutral list, and over time, more will move from there to the friends list.

We must value time to create space for political maneuvering and its tools, allowing for more soft power infusion and the display of hard power, whether the war begins or not.

The military rule "target the enemy's weaknesses with your strengths," when derived from the concept of economy in power, invites us to increase the costs of war for the enemy while keeping our own costs low by adopting a realistic, executable strategy No force in the world is without weaknesses or unprotected or underdeveloped areas. Even immense power and its high costs can become a vulnerability that defeats the enemy, as seen with the Soviet Union.

The first step is to identify the enemy's weaknesses and work on them, such as: internal political instability, social divisions and moral decay, ethnic diversity and intra-ethnic conflicts, weak economic resources, the megalomania of their commander, neutralizing their economic backers, or targeting the economic foundations supporting their economy. For example, striking the Silk Road maritime route for trade goods and oil to deprive the enemy of the wealth source stemming from looting their economy (like the actions taken by the United States).

The second step is to keep our own weaknesses outside the battlefield and maintain our strength for the long term.

When we identify and target the enemy's weaknesses, we will deliver a heavy blow to their morale.

And this will burden them, revealing new weaknesses that must be exploited, and so on.

The concept of the principle of economy in power can be understood through a comparison of the psychology of poor societies and how they manage what they have, versus the psychology of rich societies and how they manage their resources. A sense of need and the awareness of reality and boundaries leads to making the best use of what we have. Losing this sense pushes us into a life of daydreams, where there is neither reality nor boundary. Those who dream of domination, such as Bin Zayed and Bin Salman, are lost in their waking fantasies, spending the nation's savings on their enemies to turn their dreams into reality. They will awaken from this dream when God wills it, and their future will be without hope

The fighters engaged with reality in Yemen and Somalia must not let the future of the Gulf families fall into the hands of God's enemies and the nation, i.e., the Jewish-American alliance It is their responsibility to prepare themselves and work to control and seize opportunities.

We must focus on what we have and manage it properly, knowing when to show up and when to disappear, when to intensify strikes and when to save them. We must stop looking down at our feet to see the horizon and understand what lies beyond it

Clinging to the costs of securing resources similar to the enemy's depletes and consumes us, turning us into a smaller version of them, playing on their ground and following their tactics. Remember, the resources you have are limited, and these costs waste resources, leading to endless failures.

Using what we have based on strategies and tactics that are suited to us can turn our weakness into strength, even if the duration of the conflict is long.

When the enemy has air superiority, we must gain ground superiority through attacks.

"Nature that diminishes the enemy's morale and creates public opinion for the cessation of war [Vietnam].

The strategy is the balance between means and objectives. We must consider both our own and the enemy's army, the ratio between the two armies if the war is conventional, coordination between our force and the terrain we will fight on, the use of deception through espionage and skillful propaganda, the morale of our soldiers, exploiting the weather, political advantages, and all these factors are not just the foundation for the plan but also determine the outcomes that we aim to achieve from the battle.

What makes us victorious in conflict is not the accumulation of military power, but:

First: Our faith in God, adherence to His law and spirituality, and correct reliance on Him, as He says: 'Victory is only from God, the Almighty, the Wise.'

Second: The correct Islamic method, free from deviation and laxity, and its human model that guides the conflict with humanity and perfection, serving as an alternative to the exploitative ruling method and its deviant human model.

Third: Our efforts in the world of means, striving to gain the resources of power to the best of our ability, as stated: 'And provide against them whatever you are able of power.'

Fourth: Understanding the enemy and exploiting its weaknesses, managing the conflict in a way that deepens it and prepares the enemy for collapse.

Fifth: To realize submission, we must establish religion in the new land, and victory is only completed with the proper management of this new land. This stage requires expression, not the sword, and from the economy."

In power, at this stage, the call is to use soft power so that it operates within its own domain, while hard power must remain in reserve to protect the path of soft power. Almighty God said:

Surah An-Nahl (125-128): *Verse 125:* "Invite to the way of your Lord with wisdom and good advice, and argue with them in a way that is best Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is guided."

Verse 126 "And if you punish, then punish with an equivalent of that with which you were harmed. But if you forgive, it is better for those who are patient."

Verse 127: "And be patient, and your patience is not but through Allah. And do not grieve over them and do not be in distress from what they conspire."

Verse 128: "Indeed, Allah is with those who fear Him and those who are doers of good."

Victory in the battlefield is one thing, and victory in managing the aftermath of a military victory is another. This is because there are other fields of conflict; they may not be bloody, but they are no less intense. These are battles of soft power, and their foundation is a call that moves along the path of justice, raising good character as its banner.

Ahmad, the guide to the path of guidance,
Offered counsel to the world, without pretension

Hashemi, Quraishi, with a pure heart,
His origin noble, his character soul-inspiring.

He brought forth the clear and upright faith,
Erased polytheism from the earth, like a campaign.

His gift was guidance beyond death and decay,
Truth revealed through him at the break of day.

He eradicated polytheism from every trace,
His faith stood high, like castles in every place.

In the Name of Allah, the Most Gracious, the Most Merciful

Depth in Defense, Reserve Forces

9- Counterattack Strategy

"War can only be managed by a wise man." **– Umar ibn al-Khattab**

The pinnacle of defensive skill lies in swiftly and calculatedly transitioning to a counterattack, leaving no opportunity for the enemy to regroup or reorganize their forces. A brilliant commander is one who, with patience, composure, and an iron will, creates the turning point where the balance shifts, transitioning from defense to counterattack, annihilating enemy forces, and causing their confusion and collapse.

Khalid ibn al-Walid, may Allah have mercy on him, was always adept at identifying such pivotal moments
Geniuses of warfare are those capable of transitioning seamlessly between defense and offense, luring the enemy into a vulnerable position for a decisive counterattack. The shift from attack to defense and back to attack is an exceptionally precise and sensitive process. A counterattack requires reserve forces that possess high mobility and readiness.

The counterattack is one of the key pillars of a defensive plan, and its objective is to prevent the enemy from capitalizing on their penetration into defensive positions and turning it into a definitive success. This goal is more easily achieved when the enemy becomes entangled and bogged down in the defensive network. Reserve forces for the counterattack are deployed only after confirming that the penetration was a result of a genuine offensive, as the counterattack represents the final strategic card in the hands of the defensive forces in a battle.

The counterattack is carried out by the second forces with the movement of joint reserve weapons to restore the defensive situation to its previous state or to transition to a general counterattack if the opportunity arises and the reasons for its success are present.
The defensive plan and counterattack require the existence of defensive depth and a network of lines that help absorb the attacking force and disrupt the enemy's movement. This undoubtedly requires the element of time for proper construction, and forces must be given time to prepare well for the battle.

The elements of success in a defensive battle related to the counterattack
The defensive plan for effectively executing the counterattack relies on precise field reconnaissance information as well as intelligence to confirm the enemy's intention to attack [as in Kursk 1943] or through a deception plan in which information is leaked to the enemy, provoking them to attack.

The enemy must be studied, including their capabilities, **the style of their leaders, and their psychology.** Additionally, reserve forces must be prepared, well-trained, and maintain an offensive spirit, far from the mindset of entrenched defense

The correct selection of terrain should provide protection for our forces, complicate the enemy's tasks, halt their advance, and confine them to an area where the counterattack forces can gain superiority, facilitating their destruction.

Coordination, cooperation, and the distribution of effort among joint arms in defense and counterattack aim to achieve:

- Providing strong and demoralizing fire support on the attacking enemy forces.
- Targeting the enemy's reserves and preventing them from participating in the battle.
- Implementing security measures for the counterattack forces.

One of the most critical security measures in a defensive battle is preparing a plan for concealment and camouflage with the utmost secrecy:

1. Concealing the defensive forces' intention to arrange a counterattack.
2. Hiding the counterattack forces from the enemy's reconnaissance.

The decision to execute a counterattack must be made at the right time, ensuring that enemy forces are exhausted within the defensive network and that our forces are appropriately positioned in the enemy's flanks and rear for the counterattack.

The attack is revealing; the one who moves first opens the gate for predicting their subsequent movements, and what might have been hidden as a surprise becomes possible in the mind of the defensive commander. By successfully repelling the first blow, the attacker eventually weakens, and this facilitates preparation for a counterattack. Whether the enemy's attack is real on the ground or hypothetical, a good defensive plan predicts and manages all scenarios.

A balanced and wise political and military mindset has flexibility with a deep understanding of military operations and uses it to achieve victory in battle. They may conduct a series of operations, from defense to attack, then retreat, and again attack with skill, strength, and endurance, while accompanied by a series of smaller commanders with experience and knowledge, and soldiers who are ready to carry out various tasks in close timing.

At a higher level than the battlefield, we observe their maturity and skill in determining the appropriate theory of war for the nature of the conflict. They may use guerrilla theory and operate with power in its stages in specific areas, or apply the **principles** of conventional warfare in other regions, also making good use of their psychological abilities.

His mindset allows him to have enough flexibility to transition between stages or free himself from theoretical mistakes and correct the course.

The static and contraction situation, which the experience of jihad in Syria has suffered, and the engagement in war among former partners, causes a significant gap between political and military leadership and mental flexibility, which even prevents reconsideration of the reasons for successive defeats. Where the strategy of war should be reviewed, or what has resulted from the internal weakness caused by the war between them, the defeat of the hearts of the Ummah, and the superiority of their enemy, or efforts should be made to restore the morale and reasons that contributed to their previous victories. I ask Allah the Almighty to guide them and direct their hands toward what is good for Islam. Allah, the Exalted, says: {And indeed Allah has fulfilled His promise to you when with His permission you were about to defeat them, until you failed and disputed about the matter (of war) and disobeyed after He showed you that which you loved. Among you were some who desired the world and some who desired the Hereafter. Then He turned you back from them to test you, and He has forgiven you. And Allah is full of bounty to the believers.} (152) Surah Aal-Imran.

When you were defeated and disputed about the matter (of war) and disobeyed after He showed you what you loved, among you were some who desired the world and some who...

When the enemy has a force or advantage that we lack, one of the cornerstones of our plan is to neutralize this force and create conditions where the enemy cannot use it or its effectiveness is limited. At the same time, we must address our own weakness by increasing our movements within the available resources.

In general, the enemy's strength and our weakness lie in mobility. The enemy has airpower, so we must acquire both negative and positive stealth skills to advance in the war. We must make contact during an attack and, when retreating, disappear quickly and act with skill and dispersion This plan depends on the time available for enemy forces to communicate and summon aircraft from their bases and for it to reach the attack point. It also depends on experience, and the related timing must be calculated.

The effectiveness of drones is related to our improper behavior on the ground, the leaking of information to active spies, or the indiscriminate use of related communication technologies, with the distance between the enemy's position and the airbases from which fighter jets take off.

One of the enemy's sources of power is information, and therefore, our source of power must be security and professional skills.

One of the enemy's strengths is the media and his ability to shape supportive public opinion. The enemy tries to portray his violations and aggressions, which he attempts to conceal, through the media in a way that makes himself appear as the victim. Instead of our media playing this role, it is shown as an unscrupulous killer who ignores the social sentiments of those whom they kill, and the words of the enemy are presented in a manner that doesn't constructively convey the truth of their case.

Vietnamese generals succeeded in gaining public opinion on enemy ground and in their own environment, transforming the media into a tool to serve their cause. What happened in Iraq turned the entire world, and even jihadist movements, against them Thus, they failed on two fronts: reputation and battlefield, losing all the spiritual support that could have been needed for post-operation movements [concealment, shelter, treatment, etc.].

Provoking and inciting the enemy with military and propaganda means, accompanied by a clever deception plan and bait carefully prepared, within the diversity of operations between defense, attack, and retreat, with security coverage that hides our intentions and conceals our movements, is a baiting strategy that leads the enemy to terrain in which we are skilled, consumes him, and analyzes him until he is destroyed.

Provoking, inciting, and exciting the enemy places him in a state of mental imbalance, causing him to make a series of wrong decisions that are difficult to correct, and his attacks will usually stem from this state.

This plan was prepared hastily, and through this deception, the enemy's force is used against itself, because although the enemy has a large military force, it is managed by a provoked and hurried command that has weak planning and moves irrationally towards the plans we previously mentioned, where the counterattack units are waiting for him.

The strategy of counterattack is not applicable in all conditions, as in some situations we may be forced to attack ourselves instead of waiting, and in some situations, we may be forced to retreat rather than destroy ourselves with unreasonable standing, thus preserving our soldiers' lives and keeping our forces for future battles.

Restraint [calmness, composure, and patience] provides the opportunity to take advantage of the enemy's mistakes and opens many options. The key to success at the psychological level is to remain calm in front of an enemy whose human nature leads him to anger.

I still admire the excellent retreat from Mukalla towards the Yemeni Mujahideen, and I pray for their success in the security and media battle, and I also look forward to their counterattack when the conditions are right and the time comes. It is Yemeni faith and Yemeni wisdom.

In the name of Allah, the Most Gracious, the Most Merciful

Having weapons for deterrence makes their use unnecessary.

10- Terrorism Strategy [Deterrence]

Deterrence is "Having real or psychological capabilities that restrain the enemy's force and prevent the direct war on the ground of two countries but does not prevent continued conflict in other areas of the earth " Psychological deterrence depends not only on our ability to deceive the enemy but also on the reputation and history full of strong and honest positions and records in executing threats Allah, the Almighty, has said ¦ "And prepare against them whatever you are able of power and of steeds of war, by which you may terrify the enemy of Allah and your enemy, and others besides them whom you do not know, but whom Allah knows And whatever you spend in the way of Allah will be repaid to you, and you will not be wronged." } [60] Surah Al-Anfal

It is important to state that merely having deterrent capabilities does not prevent enemy attacks What prevents the enemy from attacking is his confidence that you will actually use what you have for deterrence, and this simply means that you have already used it, and nothing prevents you from using it again Only then does the following rule apply having weapons for deterrence makes their use unnecessary.

Another type of deterrence is the ability to cause catastrophic damage to sensitive enemy targets, especially the type of suicide operations, which is an example of this Therefore, I believe that turning suicide operations from a strategic weapon into a tactical weapon on the frontlines is a grave mistake, because what can be done with a bullet or a hand grenade should not waste lives

From the above definition, we see that deterrence involves having power, threat, or warning tools.

As explained in the text, deterrence is a psychological process aimed at the enemy's leadership will, because victory is not only achieved by controlling the land but by destroying the enemy's will to fight. Deterrence depends on these two forms:

1. The threat of using hard power such as punishment, siege, or deprivation.
2. The threat of using soft power such as providing aid, support, or technology.

To achieve effective deterrence, several fundamental principles must be followed:
• **Capabilities**: Capabilities must be divided into various forms, such as military, economic, political, geographical, or contractual, so that they can be used to achieve deterrence.
• **Credibility**: It is important that threats are executed in a realistic and credible manner. The enemy closely examines actions and words and decides based on their understanding of the opponent's intent. If there is a contradiction between words and actions, credibility is lost, and deterrent actions are difficult to carry out.
• **Rationality**: There must be rationality in decision-making by both sides of the conflict. If both sides have the ability and power to use it, rational dialogue can lead to an agreement suitable for both, thus achieving deterrence. If one side is weaker, the use of soft power through rational dialogue will be effective in deterrence.
• **Information**: Accurate information about the enemy's leadership, psychologically, and the appropriate method for influencing them (threatening or seducing) should be available. Naturally, by "leadership" is meant a group of hawks and doves who participate in decision-making. Therefore, by studying them, we can understand the influence of each member on the others and how we can exploit that.

Media: Media, whether secret or public, does not have the loud voice that is found in the "clamor." Media plays an important role in expressing capabilities and what we can do. The media introduces us to the world, showing our identity, call, and capabilities, but not the media that exposes what should remain hidden. Media should show what strengthens our credibility and conceal what we have hidden from view.

Prophetic Example: The life of the Prophet Muhammad (peace be upon him) is full of examples of deterrence strategies where the above principles were applied, and he successfully imposed his will on his enemies.

Perhaps some clever military operations designed by war strategists can deter the enemy. We may have to carry out calculated maneuvers with a high degree of risk. These maneuvers, as military actions, can have an impact that creates deterrence and prevents the enemy from carrying out what they had planned. For example, if the enemy gathers forces from various regions at a location to launch a general attack to strike at the center of gravity of our forces, if the enemy succeeds in this operation and completes their force buildup, they would achieve a significant military advantage, which could potentially destroy our forces completely. In such conditions, our military leadership might send small, highly mobile, and well-trained forces to perform rapid maneuvers at the starting positions of these forces, and with intensity and large numbers, strike them or attack the enemy's flanks or rear during their advance. This maneuver disrupts the enemy's calculations, creates doubt, and forces them to focus on defending their bases; if the enemy were weak, they would never carry out such powerful maneuvers deep into their own territory and would not threaten their own bases.

Maneuvers force the enemy to recall units that were moving to assemble, directing them to defend their bases and reconsider their plans for a general attack. In this way, these maneuvers deter the enemy from executing their plans. Although these were traditional tactics, they essentially became a form of deterrence that thwarted the enemy's attack. An example of such a maneuver was General Jackson's 1862 maneuver during the American Civil War.

Previous maneuvers relied on the following:

Understanding the Enemy's Psychology and Affecting It: It is crucial to consider how the enemy perceives you. When enemy leadership is sensitive, cautious to the point of obsession, and fearful of mistakes and their consequences, quick and deliberate land movements targeting the enemy's weak points or mobile units, with forceful attacks and intense fire, have a significant psychological effect. This creates a terrifying image of you, which grows in the minds of the enemy commanders and creates a fearful illusion that confuses them and disrupts their plans. The Prophet Muhammad ﷺ broke the enemy's morale with terror during a month-long journey.

Calculated Ground Movements: Moving to strike at the enemy's mobile units' bases, working on their flanks or rear, or heading towards the enemy's main command or capital, forces the enemy to reconsider their calculations—both regarding the force attacking them and the center of gravity they wanted to destroy. Simply appearing boldly when the enemy believes you are weak may make it difficult for them to understand your behavior This situation generates severe anxiety and fear in the enemy, gives you a reputation that frightens them, and simultaneously strengthens your allies' resolve. It also provides you with enough time to prepare for a battle you are in control of.

Prophetic Example: The life of the Prophet Muhammad ﷺ is full of such maneuvers and tactics where he demonstrated his power and prevented enemies lying in ambush from carrying out their plans. These types of strategies involved a deep understanding of the battlefield, with high-mobility forces, well-trained soldiers, and a readiness to act.

This allows you to always position the enemy at the right place and time to execute deep operations. When the enemy attacks your supporting regions, the appropriate response is to strike the enemy's supporting regions with equal intensity—an eye for an eye The enemy's cities should suffer as our cities suffer What they do in our regions should not come without a heavy and painful cost. They should expect that for every attack they launch on us, there will be a retaliatory strike that will inflict double the damage. This is only possible with prepared forces and a perspective that considers the entire war plan, not just parts of it This is the essence of guerrilla tactics—Bruce Scotland.

The difference between powerful political messages and weak complaints: When you are under attack and immediately demand that the enemy stop or threaten consequences if they do not, this limited viewpoint exposes weakness and reveals your intentions. Similarly, if you send them polite diplomatic messages expressing your concerns, it is a complaint that provides no benefit. What is needed is to act on your responsibilities and turn promises into actions Your response must contain a reference that leads the enemy to imagine the rest. The response to the barking of the Roman dog is what you see, not what you hear. This is how messages should be delivered.

Final words: "If deterrence loses its credibility, its elements automatically turn into provocations that boost the enemy's morale."

Criticism, self-correction, and change in deterrence: When political and military maneuvers clearly lead to a deadlock, viewpoints become blurred, and confusion becomes the general characteristic of the situation, accompanied by leadership failures that never separate from them, and defeats, divisions, and collapses continue, with desperate decisions and their disastrous consequences, and shadows of despair weigh on souls with no light at the end of the tunnel, and the blockage of the horizon is clearly visible, then at this moment, a pause is necessary for review and correction.

The first steps of reform come through the tradition of substitution, which means removing the corrupt and the failures. This is not limited to governments and tyrants, but many groups, organizations, and Islamic movements also suffer from injustice and corruption, and they need real reform by their own children, that is, from within, to heal the damages caused by external influences. However, when reform faces resistance and opposition from the failures and their main agenda becomes countering the reform efforts and bringing them to failure, they must be deterred with steadfastness to change.

Change must also come from within. This is a small model of an internal reform revolution that is needed. The most important characteristics of those responsible for change are their piety and righteousness, their awareness and understanding of reality, and their knowledge of weaknesses and addressing them at the right time and place. They must form an internal network of loyal allies who are interested in change and have control over some key areas. They should have the support and approval of knowledgeable individuals and benefit from their advice and experience. They must also be close to the soldiers, clarify their weaknesses, and guide them on how to address them. They should know when, how, and where to move between the sword and shield for deterrence against the oppressors.

Leadership can sometimes be a sword that strikes and at other times a shield that protects, and similarly, soldiers are sometimes swords and sometimes shields.

If Islamic groups in general, and jihadi groups in particular, conducted internal criticism, began reform, and cleaned their ranks from the impurities and harms of supporters and conspirators, they could create deterrence for any leadership group that is immersed in the illusions of awakening or deceived by the destructive hands of others.

In the name of Allah, the Most Gracious, the Most Merciful.
Give yourself a chance to see matters as they truly are.
11- Strategy of Withdrawal or Rejection of Engagement

During an engagement, our forces may face unfavorable conditions and within the framework of winning the war, we must avoid some battles that could cause material and moral damage to our forces, which would require a long time to repair [Jar, Kobani, Aleppo, Hama] Here, we must trade location with time Defense and attack are not the only ways of war, but withdrawal is another aspect of it "Flight, withdrawal, retreat" are names that represent a highly organized military action that has no relation to fleeing Fleeing is a state of disorder that leads to catastrophe in lives and equipment [Egypt 1967] Withdrawal is a highly organized maneuver with excellent planning and precision [Battle of Mu'tah] The decision to withdraw is made when the balance of power has visibly shifted and the retreat continues until the leadership determines that the withdrawal has restored the balance of power whether this happens with the arrival of reinforcements, reaching a very rugged area, or the dispersal of enemy forces and their exhaustion during pursuit, or the lengthening of the enemy's supply lines and their weakened security When the enemy makes more mistakes, this is the end of the withdrawal and a return to rapid and flexible attacks

Withdrawal begins with deceptive actions that help cover contact with the enemy, and the retreat continues regularly with the goal of temporarily hiding to avoid a decisive engagement with the enemy [guerrilla warfare], or to occupy a better position to continue the war [withdrawal from Kandahar - Al Mukalla], or returning to the main base [withdrawal from Zormat - maneuver in Mu'tah], or to buy time and fix the situation and strengthen mobilization or call reserves

Tactical, or return after carrying out combat missions [ambush, attack, reconnaissance, penetration for kidnapping or sabotage... etc...
And withdrawal is done when the retreating forces are given cover from weak visibility [night or fog] to prevent any enemy advantage, and the routes for withdrawal are determined with great precision along with providing protection for these routes. Protection is part of the retreat maneuver and a method of delaying combat.

Principles of Withdrawal:
Flexibility: The plan must be adaptable to handle any unforeseen changes during the withdrawal process.
Simplicity: Plans must be realistic, logical, and simple to understand and execute.
Confidentiality: Includes the confidentiality of the timing, route, and withdrawal plan.

Offensive Action: It should not be forgotten that the withdrawal must have a purpose for the destruction of the enemy. For example, locations that must be held and fought in, ambushes and deceptive traps, minefields, counter-attack zones... etc. Soldiers should be constantly reminded of the nature [of vulnerability] of any withdrawal that is well planned and executed.
Morale: The best motivator for morale in such conditions is to fully inform the soldiers of what your plan is pursuing and not to be afraid of unpleasant facts, because soldiers with high control can help in restoring the situation, but you must be strict in suppressing rumors and exaggerating negative conversations.
Control: Start with a simple plan, make it precise and direct, and then supervise

Executing its important parts directly, such as early reconnaissance and preference for routes and fixed points, inspection points, etc., compensating for equipment at various stages, providing hot meals whenever possible. Maintaining strict timing and effective communication with supporting units on the flanks
Security: Continuous emphasis on security must be maintained, and any security gap should be quickly and decisively resolved to protect the integrity of the plan and the lives of those involved in it.

"Robert Greene[30], the author, believes that the migration of the Prophet was a form of separation and rejection of military engagement, in the internal intellectual battle with the Quraysh and blind enmity against any change. Mecca was no longer suitable for the success of the invitation, and hostility reached its peak when the Quraysh polytheists decided to assassinate the Prophet. Therefore, the strategic decision of migration to Medina was made, which provided a suitable ground that became a solid foundation for the spread of Islam worldwide. Also, the departure of Prophet Moses, peace be upon him, with the Israelites from Egypt, was also a form of disengagement from a powerful force, and he went to lands where he rebuilt the mentality of the Israelites during their years of wandering.

Subsequently, "Greene" concluded that the strategy of disengagement or rejection of conflict allows the individual to think correctly because he is away from the aggressor's violence and is freed from the retaliatory reaction that disrupts the complete view of the scene and limits movement to reaction and action. Instead, migration gave the Muslims enough time to avoid the conflict that was draining and destroying them and provided an opportunity to free their spirits from the pressures of the stage and begin a new phase.

[30] Is an action, not a text

"Building and growing, then returning not for revenge but to achieve the overall goal of spreading Islam with sincerity, purity, and transparency.
The strategy of distancing or rejecting conflict gives us a real distance to see things correctly, instead of being immersed in it, which limits our view and causes us to lose the ability to think and act properly. The tree that one stands under, they do not see it, but when they move away from it, they see it completely.

From the middle of the past century until today, it has been somewhat ike a prison for forcing Islamic movements to grapple with regimes in all Islamic countries, starting from the Muslim Brotherhood and continuing to others. The prison time gave them time to evaluate their experience and rebuild their perspective on conflict. Naturally, the prison atmosphere, lacking freedom and filled with repression, humiliation[31], and torture, with narrow-minded thoughts, imposed certain directions such as surrender or cooperation, ranging from negative reviews and isolation to public takfir. The prison atmosphere is filled with toxic air that does not make the space for conflict real but turns it into a confined and pressured struggle. This atmosphere does not help in coming out with the correct view for change, but instead provides a philosophy based on distorted and corrupt working plans. Since this view is produced in the darkness of captivity and repression, it will be a perspective that is trapped by laws and philosophies that do not allow change, even though it may align with the governing system's theory for power exchange. These observations are from the last decade of the past century and the beginning of the current century."
"Even when recent revolutions brought some to power and others into the competitive atmosphere for it."

[31] What happened to women in the prisons of the tyrants broke the will of many sincere individuals, carrying them beyond their capacity and affecting their decision-making regarding the struggle. For this reason, they tried to avoid anything that might drag them back into the experience of prison again. In light of this statement, some judge them harshly, while others excuse them.

Their path is in line with the broken and oppressed psyche.
Here, the great difference between ending or rejecting conflict in a familiar environment in a free and dynamic space and seeking refuge in fortified areas against the enemy, which gives us enough time to regain initiative, and returning to achieve the overall goal, is observed. The free space allows one to feel the difference from others, understand oneself, one's supporters, and one's enemy, and see the full picture with its truth. This is not easy during a conflict or in the darkness of prison. This is why plans in a free space continue what has been before, with greater awareness and maturity, correcting past mistakes and closing gaps, striving to exploit whatever was previously neglected to strengthen power, and improving reliance on God, asking for success and protection, because victory only comes from God { "And God has not made it except as a glad tidings for you, and so that your hearts may be at rest with it, and victory is only from God, the Almighty, the Wise."} (Surah Aal-e-Imran, 126). A team from an Islamic movement may need years of wandering for individuals to emerge stronger and more steadfast, but other generations in Afghanistan, Somalia, Yemen, Morocco, etc., have risen, their hearts filled with the fragrance of freedom and the winds of change. And, God willing, the next generation of their children will not go without reaping the fruits of what their ancestors have sown.

Section Four:
Offensive Warfare

In the name of Allah, the Most Gracious, the Most Merciful

Offensive Warfare

The similarity of the titles of the principles of warfare between Muslims and non-Muslims does not mean that the essence of war is the same... the difference in content and purpose is vast. The essence of conflict for non-Muslims is material gain, and its driving forces are greed and envy. Their goal is to steal the wealth of others and enslave them. Even the remnants of the People of the Book are no different in this regard The distorted texts of their Torah incite them to destroy their enemies, and what sometimes prevents them are non-ethical factors, as they claim; perhaps their forces are equal, perhaps there is an economic need for those hands, or recently they have refrained from using them as testing grounds or spare human parts. Their leader said: "There is no permanent friendship or enmity, only interests."

But when Muslims[32] wage jihad in the way of Allah, they carry a message of love, goodness, and freedom for humanity. Their goal in war, then and now, is to break the chains of servitude to other than Allah, and to correct beliefs so that only Allah, the One, is worshipped. They have colored their path with His Shari'ah and their way with His methodology. The essence of the conflict is based on the freedom of the mind, by removing all material and psychological obstacles so that the message can be received and the way can be chosen.

Before starting military work, we must pay attention to the great difference between Islam as the driving force and the regulator for the system it follows, and other governing systems in the world. The goal in Islam is for humanity to believe in the oneness of Allah and to act according to His Shari'ah. Therefore, Islam targets the intellect and the soul, sending its message to them, speaking to them with wisdom, advice, and guidance, and providing all means of persuasion, calling, and striving for them. In contrast, all forces...

[32] The Book of Struggle and Winds of Change, Part Two, Chapter on Strategy, Page 199, and I recommend studying the chapter on strategy."

Another material aspect is the threat to human existence and what they have, and the deliberate seizure of land and the goods and wealth within it, or the destruction of humanity, or enslaving them. This is an important introduction so that we and our enemies can also understand the method of Islam in engaging with others[33].

Principles of Attack:

1. **Objective and Mission and Preserving Them:** Within the framework of Islam and understanding the goal of the conflict, it is managed: { And fight them until there is no more fitnah (persecution) and the religion is entirely for Allah. But if they cease, then there will be no hostility except against the wrongdoers. (193) Surah Al-Baqarah } { And fight them until there is no more fitnah and religion is entirely for Allah. But if they cease, Allah is All-Seeing of what they do. (39) Surah Al-Anfal }

   Political leadership determines the mission and assigns it to military leadership, overseeing its preservation.

   Military leadership does the following:

   A - Assessing the mission within the context of understanding the desired impact and comparing it with the available material and technical resources, working to complement any deficiencies or build the appropriate force to carry out the mission. "Know yourself and recognize your strengths and weaknesses."

   B - Simultaneously with [1], military leadership evaluates the situation, where commanders thoroughly study the enemy to identify its strengths and weaknesses. "Know your enemy and recognize its strengths and weaknesses."

   C - Planning to accomplish the mission and achieve the desired impact based on the circumstances.

[33]- Kuffar They are those who do not believe in Islam, including the People of the Book, idolaters, atheists, and others."

"You will engage in war: 'Time, environment, and topography of the land... etc.,' and preparing the forces for battle in terms of spirituality, and conducting administrative gatherings based on specific time schedules to achieve full readiness by zero hour.

D- Continuously pursuing the goal, both in planning and management, reviewing tasks along with executive decisions to maintain direction and avoid deviation toward other objectives.

2- Intelligence: No war can be won without up-to-date and renewed information about the enemy and its capabilities and movements, to identify the enemy's strengths, weaknesses, and intentions. This information is gathered through the following: • Surveillance (Reconnaissance): Gathering information in three fields: land, air, and electronic, through patrols, flights, satellites, and other tools to obtain tactical, operational, and strategic intelligence. Tactical surveillance aims to gather precise information about the enemy's movements and positions before direct contact, such as 'the strength of forces, locations, weapons, gaps, obstacles, supply routes, command posts, observation centers, water sources, etc.' Operational surveillance aims to delve deeper into the enemy to discover their intentions and gather information such as 'reserve forces and their assembly points, enemy air bases, air defense batteries, supply routes, supply centers, and rear depots, topography of the battlefield, spread of support forces.' Strategic surveillance targets all information about the enemy's vital objectives."

"Strategic and military depth, such as 'airports, war factories, main bridges, oil refineries, power plants, dams and water obstacles, radar stations, weapon storage centers, ammunition, and equipment... etc.' • Information is gathered through eyes attempting to infiltrate the enemy and obtain data from maps or agents infiltrated from enemy ranks. It can also be obtained through the capture and interrogation of key enemy personnel or through infiltrating the enemy's political leadership, or by cooperating with certain tribes or local residents. Information is collected from various tactical, operational, and strategic levels.

3- Surprise: Surprising the enemy and initiating action in an innovative manner that contradicts their expectations regarding time, place, tactics, mobilization, or speed of movement, disorienting and confusing them, and giving us more time to exploit this surprise, advance into enemy territory, and reach the desired objective. The use of surprise means not allowing the enemy to regain control or reorganize their defense. Instead, it also leads the enemy to make hasty and incorrect decisions. The enemy must remain under constant pressure at all times.

The key components to achieving surprise include keeping the intended actions secret through maintaining confidentiality during preparation for war. Success in this is supported by media deception plans 'information deception operations,' tactical deception plans 'concealing the main effort direction,' as well as security and confidentiality 'normal troop movements, covering real movements, and controlling communications via strong encryption,' along with the activities of special forces and intelligence."

"Operations behind enemy lines or creating sudden gaps in enemy ranks," as well as the type of weapons, equipment, and the number of forces used in the attack, along with high morale and discipline in execution, play a role in achieving strategic surprise.

The remaining phrase: "Surprise, initiative, and deception are three principles that are hard to separate, as each one is contained within the other and is its product."

This is a literal translation, and if you need any further clarification, I am at your service.

4- **Security, Guarding, Secrecy, and Counter-espionage, etc.:** Security means not giving the enemy an opportunity for surprise and has two parts: first, training for commanders, soldiers, and the public, and second, practical measures carried out by specific agencies with defined tasks Protecting vulnerabilities to safeguard forces against enemy infiltration in reconnaissance and offensive operations, and countering espionage so the enemy cannot form a fifth column of traitors who engage in material and moral sabotage and prevent terrorism and information leaks. Additionally, strengthening a security culture among commanders and soldiers helps protect information from enemy access.

In an attack, security is responsible for protecting movements and ensuring confidentiality to surprise the enemy or avoid ambushes, as well as safeguarding forces against any attack on gathering points or during rest periods.

Security and reconnaissance complement each other, each forming a side of the same coin [information]. There must be coordination and information exchange between the two; security is an internal operation carried out at external borders, while reconnaissance is an external operation conducted deep within enemy territory.

5- **Technology:** War may reach a stalemate where both sides are deprived of judgment in the battlefield. This situation can be overcome through advancements in weapons and equipment, and consequently in close and long-range maneuvers. In this era, scientific progress has reached a point where not only have military weapons and equipment used in the battlefield been improved, but technology has also brought in auxiliary elements from outside the operational scene, providing advantages such as the ability to gather information and even pinpoint targets and strike them from outside the operational field, without the need to expend human resources. These advancements include satellites, unmanned aerial vehicles (UAVs) for reconnaissance and attacking enemies, anti-tank weapons, shoulder-launched missiles, medium and long-range missiles, intercontinental missiles, espionage technologies, and remote infiltration via the internet, among others. As much as countries invest in scientific progress, this factor becomes a decisive element in offensive and defensive wars. This is a characteristic of the current century, and jihadist groups should put all their effort into it, not merely relying on the enemy's manufactured devices or their means of infiltration, but striving to develop a team of experts in military technology.

6- **Training:** The experience of armies and soldiers is evaluated based on military history and the advancement of their training, which is dependent on diverse practical offensive exercises such as infiltration, assault, ambush, and various attack maneuvers. Additionally, training using weapon simulators and simulation methods is of particular importance because, in addition to saving costly ammunition, it helps in planning soldiers' reactions in similar situations. This is especially important because a soldier's response in battle should be automatic, fearless, and without hesitation, which provides confidence both in themselves, their comrades, and the weapon they hold. As much as leadership focuses on the preparation and training of their soldiers, their practical competence in the battlefield will be evident.

The main goal of training is to place soldiers in experiences similar to what they will face on the battlefield so that they can adequately understand the conditions and environment of war, and mentally prepare for any potential surprises. It has been said that "sweat in training saves blood in battle."

7- **Mobilization (Gathering of Forces):** Mobilization means gathering material and spiritual efforts at the right time and place to accomplish the mission. This mobilization includes human resources, equipment, weapons, ammunition, supplies, medical services, and other administrative matters. Mobilization cannot be ideal by nature, and a lack in some secondary aspects does not pose a problem as long as we have achieved superiority in the main aspects. This mobilization of forces should follow principles such as: efficiency in human resources, force ratios, momentum, and expansion. Since the material resources of any country are limited, mobilization should operate within economic laws, and the number of forces in defense and attack should be proportionate to the enemy's forces to ensure the forces are properly gathered. Additionally, mobilization must provide the necessary ammunition and human resources on the battlefield to prevent the attacking force from stalling and to avoid adverse outcomes. Furthermore, mobilization must take place in a location that aligns with the deployment of forces.

8- **Inspiration (Driving Force):** One of the key elements in offensive operations is the need to maintain firepower until the advancing forces occupy the target. Any halt in firepower can defeat the offensive operation and cause damage to the advancing forces. Therefore, air strikes, light and heavy artillery fire, direct tank and advanced armored vehicle strikes, and simultaneous firing from main weapons alongside advanced units stationed on the ground are necessary measures

9- Realism: Realism means facing reality without embellishment or decoration, understanding who we are, who our enemies are, what the terrain and available resources are, and so on. Based on this understanding, the operational plan is developed according to other principles. The attack plan should not be overly ambitious or complex so that soldiers can understand and execute it in reality. The available resources require us to determine the type of attack (direct or indirect). The difference between objectives and desires is the difference between success and failure. The more realistic and in line with our capabilities the objective is, the higher the chance of success. Military operations should be carried out in a way that creates the necessary conditions for negotiations to reach the point where the victorious side imposes its terms. The peak of skill is to impose reality on the enemy so that they are forced to negotiate without war. We should study the "Conquest of Mecca" carefully to understand that conflict is inevitable, and negotiation follows after it to end the war.

10- Flexibility: Flexibility is essential for dealing with possible surprises that may arise during the execution of the attack plan. Therefore, all possible scenarios should be considered, and alternative plans should be prepared to handle potential risks.

11- Seizing Opportunities and Exploiting Victory: The surprise created by a sudden attack leads to a rapid collapse of enemy morale, creating a state of panic that forces them to flee in disarray. This situation must be exploited, so the attack should continue to inflict deeper damage on the enemy, break their will, and prevent them from rebuilding their forces. This is a fundamental principle of the attack plan. The process of exploiting success is typically carried out by using reserve units that are sent toward the target for either striking or providing support, depending on the commander's decision in the field Exploiting success should not go beyond its limits without artillery and air cover, as otherwise, the forces could face significant risks.

12- Rebuilding: As soon as the offensive operation concludes with the enemy being pushed back and the target area occupied, a very sensitive phase begins. Control over the advanced units must be regained quickly and redistributed with precision to repel any counterattacks. Administrative actions to prepare the area for defense if the decision is made to stay in it begin. These actions include digging and fortifying positions, setting defensive tasks, dividing shooting zones for main weapons, rotating forces with rested ones, sending patrols for reconnaissance, setting up advanced ambushes, and coordinating with adjacent forces. These defensive measures continue.

Additionally, the evacuation of the wounded and martyrs, sending prisoners of war to the rear, replenishing consumed supplies, and repairing damages to weapons, as well as sending reports on the current situation and awaiting new orders, are essential tasks during this phase.

In the name of God, the Most Merciful, the Most Compassionate,

12- Comprehensive Strategy

Being absorbed in daily reactions prevents one from seeing the bigger picture of the war plan. While keeping the enemy busy with daily details and small battles, you must prepare your mind to focus on the main goal and plan for its achievement. You need to see the battlefield from all angles, then divide it into sections that you can gradually conquer, depriving the enemy of psychological peace, sources of power, energy, capabilities, and alliances, targeting his interests to weaken and exhaust him, ultimately leading to his downfall.

Excessive eagerness can diminish leadership's ability to control their emotions and disrupt their thoughts, preventing them from maintaining the clarity needed to see the full picture. Leadership must avoid overzealousness and maintain vigilance and caution to perceive what others cannot see or hear, always being prepared and ready to defeat the enemies of God. This is akin to the vigilance of Abu Bakr al-Siddiq and his care for the city. One must not forget that enthusiasm and excitement for the soldiers are like the container that launches a missile.

Proper preparation allows leadership to carry out their tasks effectively when the time comes. When the Prophet ﷺ passed away, the Arab tribes swiftly attacked the city, some reverted from their religion, others stopped paying zakat, and hypocrisy became evident across the Arabian Peninsula. Judaism and Christianity resurfaced. On the verge of the city, the army of Usama was ready for its mission. At that time, some advisors suggested to Abu Bakr that he should delay and postpone Usama's army, but Abu Bakr, having a complete understanding of the situation, ignored their advice and changed course with a firm plan: he gave no time to those who were lying in wait, thwarting their plans by executing the order he had sent to Usama.

He sent Usama to Rome, and the northern regions retreated from his movement, abandoning what was in their hearts. Abu Bakr then secured the city, stationed the prominent companions with fighters at the city gates, and set up messengers between them to relay news. He gathered the people in the mosque to be prepared for any incident. Through this, Allah granted success, for when the attack reached the gates, the fighters and messengers who had informed Abu Bakr were already there. Abu Bakr, along with the people of the mosque, moved towards them, repelled the attack, and seized the enemy's spoils. When Usama's army returned with the spoils, Abu Bakr raised eleven flags to fight the apostates and those who withheld zakat across the entire peninsula, defeating them by Allah's command. The wars of apostasy ended. He punished those who deserved it and pardoned those who repented and returned.

Despite the short duration of Abu Bakr al-Siddiq's caliphate, that period can be divided into two phases that outlined the characteristics of Islamic strategy. During this time, Abu Bakr adhered to the path of his master and teacher. In the first phase, he moved towards unifying the Arabian Peninsula, aiming to establish it as a base for Islamic power, which he then used in the next phase to expand, sending armies to Persia and Rome.

For those seeking the fate of conquerors, a resemblance can be seen between the beginning of their work and the period following the death of their founder, as is clearly observed in the military path of Alexander the Great. His father, Philip, had united Greece except for Sparta, and when he was assassinated, Athens immediately attempted to withdraw from the alliance, and others followed suit. When young Alexander ascended to the throne, his commanders and politicians advised him to act cautiously, consolidating his position within the army and the state, and then rebuilding the alliance through deception and power. However, Alexander rejected this and did not give his enemies the chance to organize their forces He led his army with strength and intensity, crushing the Thebans, halting the activities of Athens, and reuniting Greece. Then, with audacity and without delay, he directed his forces towards Persia, defeating them at the Battle of Granicus. He did not follow them eastward and did not give them the chance to regroup.

He then moved south to Egypt to deprive the Persians of their abundant resources and primary supplies, which helped stabilize the economy of Greece. He also deprived the Persian navy of their western coasts, rendering it useless. He established the principles of justice among the people of the region and showed mercy, which led to his widespread acceptance. After that, he moved east to bring an end to the reign of Darius, who had lost his resources, navy, and popular support. Alexander's life was short, but his achievements were immense.

These points can be summarized as follows:

1. **Unity of the domestic front within the framework of geographic unity, which was the Arabian Peninsula.** To understand the importance of what Abu Bakr al-Siddiq did, if he had not acted to implement the command of the Messenger of Allah ﷺ by sending the army of Usama and insisted on fighting the apostates and those who withheld zakat, widespread chaos would have ensued. Only a small number of Muslims would have remained in Medina, the Sharia would have been weakened, and the Arab people would have reverted to their pre-Islamic ways, depriving the world of the light of Islam.
2. **The beginning of the movement of those he unified beyond the Arabian Peninsula.** If Islam had remained confined to the Arabs, internal conflicts would undoubtedly have destroyed it. Instead, he sent them outside to turn the competition among them into fuel for the conquest of the world and to prevent them from sinking into internal wars. Alexander's movement also followed this rule as he pursued the dream of defeating his historic enemy.
3. **Seeing the complete picture of the conflict scene and constructing a comprehensive strategy.** Even though Alexander had achieved victory, he did not become arrogant nor pursued Darius immediately. Instead, he was aware of the dangers of the long command lines and the regions behind and alongside him. He therefore deprived the enemy of the ports and islands they had previously used to attack Greece and took away the supporting resources in Egypt, which were rich in supplies, from Darius He then moved east to eliminate his enemy.

4 Politics as taught by his teacher Aristotle: Alexander not only seized the land and resources of the enemy but also won over the hearts and minds of the people. He was generous and kind to them, thus gaining their loyalty and keeping their harm away from himself. He reconstructed his system based on Iranian principles, avoiding harsh and unpopular measures. This approach was better than what the Muslim conquerors did because wherever they went, they established justice and won the hearts of the people, to the point where the Muslims earned the title "Conquerors of Mercy."

5 Outstanding psychological power in controlling personal reactions: It is one thing to punish severely someone who seeks to apostatize, rebel, or neglect their duties, but quite another to forgive someone who repents and treat the people of conquered lands with gentleness and dignity, while extracting from their systems what is suitable for your own country. This shows a lack of bigotry, haste, or desire for revenge or settling scores. Wisdom is the lost property of the believer, and wherever he finds it, he takes it.

6 The message that Muslims brought to the world: This is something Alexander lacked. The message of Islam addressed the post-war situation and laid the foundation for a new phase of human existence on Earth. Islam directed people away from tribal interactions and affiliations towards the concept of "Ummah" and provided a solution to organize their lives properly. After numerous experiences from methods they had invented and suffered from, the message of Islam was complete and a blessing that met all the spiritual needs of humanity. This message is the one that Allah selected for humanity, and as stated in the Qur'an: "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Surah Al-Ma'idah, 5:3)

7 Therefore, guiding the inhabitants of the Earth became the main political goal of the Muslims This goal could be achieved through the two core pillars of Islam: **Dawah** (invitation) and **Jihad** Those who accept the invitation are never forced, but those who are deserving of Jihad must strive to eliminate the barriers that stand between them and the invitation, so that they are free from the influence of the leaders of disbelief, and are able to make decisions for their Hereafter freely.

The Prophet ﷺ said: "This matter will surely reach as far as night and day. Allah will not leave any house made of clay or wool without entering this religion, with dignity that He gives to Islam and its people, or with humiliation that He gives to disbelief."

8 The Tet Offensive was not the determining factor in driving American forces out of Vietnam, but its indirect effects led to the desired result. The extent of the Viet Cong's strikes across the country shocked the American public and pushed them to seek an end to the war. The role of the media in transmitting images, as well as political speeches to the world, is a double-edged sword that should neither be ignored nor used recklessly.

The message of the Tet Offensive had a negative impact on the public, raising questions in their minds about whether their forces could end the war or even establish stability afterward. What ISIS did was the opposite; they sent messages of fear to the world, which led to a coalition forming against them.

Choosing a target is a message; a political speech is a message. What is said to the enemy's forces is different from what is said to its own people. There is a big difference between someone who detonates bombs in places of worship and someone who attacks a newspaper that insults the Prophet of mercy. We have a just cause to defend, just as we have a religion to call others to. These are the concepts that should be communicated to the world today.

9 Muslims today must have a comprehensive, staged vision:

Stage One: Work to weaken the global enemy and eliminate its allies in their countries, using appropriate methods of change for each country and region.

Stage Two: Agree to unite the Ummah under one banner that will consolidate their power and serve as a model, thus laying the foundation for their soft power to begin spreading to the world.

Stage Three: Move towards the regions of the world as callers to guidance, following the tradition of their ancestors, and be kind Mujahideen, as they were during the time of their Prophet, until Allah's will is fulfilled. The call to Allah's religion continues before, during, and after every stage.

10- Constructing the appropriate strategy to achieve the goals of the previous stages is essential, and it must be done under a comprehensive perspective, one that coordinates between direct and indirect actions, considering the nature of each land and each nation within the Ummah.

The options available to them are: "Invitation (Da'wah), revolution, armed uprising, guerrilla warfare, clandestine activity in cities, and even military coups... and so on."

The key is to choose the right means and to use it effectively, which depends on the quality of preparation and proper organization for leadership, so that when the time comes, they will be the men of their time.

11- Muslims should not despair and must be certain that the rulers of this time, along with their courtiers and soldiers, are part of the enemy, whose sole mission is to suppress Islam, hang the Muslims, and submit the lands and slaves to the followers of Satan, under the severe conflict that has continued since the creation of Adam (peace be upon him). The destruction of these rulers, their courtiers, their soldiers, and those behind them, and the salvation of what can be saved from the children of Adam, is the essence of our mission. At that time, victory over Satan and his legions will be realized, for he is the first and last enemy. Allah said: "Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze." (Surah Fatir, 6). And He said: "Have you seen the one who took his desire as his god? If I give him respite to the Day of Resurrection, I will surely mislead his descendants, except for a few." (Surah Al-Isra, 62). And He also said: "They follow nothing but the rebellious devil." (Surah An-Nisa, 117). Allah cursed him and said: "Indeed, I swear to take from their worship a portion." (Surah An-Nisa, 118).

"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan is weak." (Surah An-Nisa, 76).

It is the duty of rulers to prepare their country for occupation. They must impoverish their nation through failed agricultural and economic policies, so that their people are trapped in continuous crises and fall into despair. By creating social corruption, tightening the economy, and making marriage inaccessible for the people, they should deal with lust through immorality. This destroys the foundation of the family. People should be stripped of their power, through preventing access to weapons and entrusting war commands to groups designed for obedience, not for thought or choice. Industries must be consumptive, not developmental, so the people remain subjugated to the West, under the control of its technology, and consequently, influenced by its soft power. Then, they will easily accept anything that is offered to them.

They must destroy Islamic schools and education, dismantle the Islamic judiciary, so that ignorance spreads and religious authority is taken away from them. Rulers should eliminate those prepared for leadership before they reach maturity, to erase experience and leave the people without leaders. A nation without authority, without defense power, without educational pens, and without the language for leading the battle for awareness, will suffocate, and its people will be hanged. This is the comprehensive strategy of our enemies, after the brave resistance of our ancestors against their attacks throughout history. They left their traces behind to accomplish what they had failed to do. An open war against Islam and the forceful occupation of its lands is destined to fail, and they will never succeed on earth. However, the Trojan horse, by separating Muslims from their faith, gives them what they want for a time, but this time will not be long, until they develop a new disease that kills their pride, stifles patriotism, and distorts history.

Through the Islamic system, we understand that the ruler, scholars, and those with insight are the government that has established the system, guiding and leading the nation. The Ummah, in all its divisions—land, body, and soldiers—is ready for sacrifice and devotion. Religion is the soul that has been breathed into their bodies, nourishing them with values and principles, inspiring obedience, and elevating them towards worship. Those who serve God today should not neglect any of these aspects.

Principles of Comprehensive Strategy:

Realism in goals and focusing on them. The objectives of the message of Islam can be summarized in five key areas.

1. **Tawhid (Monotheism)**—recognizing the oneness of Allah and dedicating all worship to Him.
2. **Worldly Politics** – establishing justice and cooperation among all humans according to a divine, just, and merciful law, applicable to both Muslims and non-Muslims (People of the Book), as long as they live in Dar al-Islam and adhere to Islamic laws.
3. **Protection of Muslims**—safeguarding their existence, their wealth, and ensuring the spread of their beliefs.
4. **Liberation of Human Intellect** – removing the pressures and veils from the intellect so it can make independent choices and ensuring the intellectual security of Muslims against intellectual or sensory theft and protecting it from any harmful influences.
5. **Development of the Earth** – utilizing Allah's blessings on Earth in the best possible way.

An important characteristic of these goals is that they should not be mere wishes. They must be clear, realistic, rooted, and long-term, guiding all actions toward a fixed goal. This is the point that leaders often lose sight of over time, losing focus and circling around it.

Comprehensive Vision: The battlefield is vast and complex, and the human soul is even more intricate. War is not only fought on the operational front but also extends to the weakened body of the state, reaching out to allies both within and outside the region. A military strategy is not always required for them; some may accept political approaches, others may change their views through media, while others may be swayed by invitation and guidance.

Regarding the opening of the chest, some may agree to provide economic aid, many may resist through threats, and others may learn from the experiences of others. After the American occupation of Iraq and its allies, Gaddafi took the step of destroying his nuclear facilities without anyone holding a sword against him. The concept of threat in jurisprudence is that it does not necessarily lead to full submission but rather causes some to withdraw from conflicts out of fear of losing their interests.

Cutting the roots: This means cutting off the snake's head, because the rulers of this era have been appointed by an external will, and nothing is clearer than when the President of the United States said he placed his man at the head of government in Riyadh. May God reward Al-Qaeda, which targeted the snake's head. "Hannibal" invaded Italy, and its generals could not defeat him; only "Scipio Africanus" took a comprehensive view and realized that the roots of "Hannibal" stemmed from Carthage. So he attacked Carthage and destroyed it, not only driving "Hannibal" away from Rome but also removing Carthage from competition with Rome.

Whether a direct or indirect path is chosen to reach the goal depends on many factors, and comparing them requires deep discussion. When General "Giap" acted directly during the "Tet Offensive," it caused a negative impact among the American people and halted the war, while the Japanese direct attack on Pearl Harbor had the opposite effect, provoking public anger that only subsided with the use of the atomic bomb. For this reason, choosing the indirect path is always more effective, because war is deception, and its movements are based on secrecy and the concealment of decisions. Depriving the enemy of knowing your goals and intentions and deceiving them so they do not know where you are heading or what the main target is enables you to maintain control of the initiative.

Comprehensive strategy faces risks: the most significant of which is the danger of success, which can obscure our perspective.

And victories should not deceive us into neglecting to review ourselves or our plans while our enemy evolves. We must get used to internal criticism along the way to refine it and ensure we do not fall into the trap of superficial successes.

Another frightening risk lies in a state of doubt, which stems from excessive knowledge when you see too many possibilities, lose the ability to make decisions, and find it difficult to move forward, leading to stagnation. A distinguished commander is one who plans as much as possible, has a broader and deeper vision, and moves forward at the right time.

The one standing on a summit sees farther than the one in a valley, and the one standing under a tree sees only part of it, but when they step out of its surroundings, they see the whole picture. These parables form the foundation of the philosophy of comprehensive strategy.

In the name of God, the Most Merciful, the Most Compassionate.
Pay attention to details, signs, and body language to uncover intentions.

13- The Strategy of Information

The signs people send reveal their next move to those who perceive and interpret them. When the old lion asked the fox standing at the cave entrance, "Why don't you enter?" the fox replied, "If I hadn't seen so many tracks leading into the cave without any leading out, I would have entered."

After Iraq's invasion of Kuwait, George H.W. Bush told Saddam Hussein, "Let's draw a line."

When an American journalist asked Sheikh Osama bin Laden, may God have mercy on him, about his next step, he told him: "The answer is what you see, not what you hear." And he fulfilled that promise, just as Harun al-Rashid before him had fulfilled his.

When Sayyid Alaser , Mullah Omar, may God have mercy on him, was asked about selling idols, he said: "To be asked on the Day of Judgment, 'Where is Omar, the destroyer of idols?' is more beloved to me than to be asked, 'Where is Omar, the seller of idols?'" And he fulfilled his promise just as Mahmud of Ghazni before him had fulfilled his. What we say or write turns us into an open book, for every container spills out what it holds.

Forty years, and Afghanistan, the "Conqueror of Empires," proudly resists.

At the end of 1838, the British invaded Afghanistan to secure British interests against the Russians. Their campaign's success seemed guaranteed, as Afghan tribal men wielded primitive weapons, and the British army portrayed itself as the liberator of Afghanistan from Russian oppression, bringing support for progress and civilization. They appointed Shah Shuja as the King of Afghanistan to manage their interests and then withdrew their army so that British influence would become invisible to the Afghan people.

This was the perspective of the British war planner [Macnaghten]. So what happened that led to the complete destruction of the British army?!!

What the Afghan people saw and what the army commander [Macnaghten] failed to notice:

- The king, with advancing age, appeared submissive to the occupiers.
- The former ruler of Afghanistan, [Dost Mohammad], was preparing an army in the mountains to expel the occupiers.
- The occupiers insulted the southern tribes and seized their lands for food.
- The army commander summoned more than 12,000 people, including families, servants, and extra soldiers.
- Afghans observed strange behaviors in their streets: "alcohol consumption, horse races, theater, and more."
- The occupiers halved the transit fees paid to the tribes for passing through tribal areas.
- The occupiers applied the "divide and rule" policy among the tribes, but their attempt to bribe a tribal leader politically failed.

However, the British governor [Macnaghten] saw only that Shah Shuja was brave but unpopular. Therefore, the British decided not to leave Afghanistan to protect British interests. He ignored warnings about the spread of Western customs in Afghan streets He argued that everything would be forgotten and forgiven once the army left and Afghans felt the benefits of British civilization and became more grateful. He disregarded [Shah Shuja]'s advice to assassinate his opponents.

At the end of 1841, the Afghan people killed [Alexander Burnes], responsible for British policy in Kabul, in his home, which they set on fire. The revolution against the British spread. Consequently, [Macnaghten] publicly concluded an agreement under which British soldiers and their companions would withdraw from Afghanistan in exchange for Afghans providing them with food during their retreat. Simultaneously, he arranged a scheme to maintain British influence in Afghanistan by secretly sending a political bribe offer to one of the tribal leaders.

A ruler over the land, with excessive generosity to crush the revolution, [Macnaghten] went to meet the tribal leader, Akbar Khan. Given the noble nature of Afghans, [Akbar Khan] seized [Macnaghten] and imprisoned him. Along the way, Afghans gathered, dismembered [Macnaghten], dragged his body parts through Kabul, and hung his torso on a butcher's hook in the Kabul market.

With their primitive weapons, Afghan tribes forced the mighty British powers to retreat along the Kabul-Jalalabad route (160 kilometers). Along the way, with the help of God, the Afghans, and harsh weather conditions, they annihilated 17,000 British soldiers, their families, and their servants, marking the catastrophic end of the first failed British invasion of Afghanistan in less than two years and a few months.

On January 13, 1842, at the borders of Afghanistan and India in Jalalabad, a horse struggling through the snow reached the gates, its rider barely alive. Dr. William Brydon, the sole survivor of the British campaign in Afghanistan. Will the Americans take heed?

[Macnaghten] closed his eyes and deafened his ears. He neither saw the signs nor listened to the warnings and advice. If he had communicated with the Indians living in Afghanistan, they would have told him that the Afghan people are among the most prideful and independent nations on earth, and seeing foreign forces in their streets is an unforgivable insult. Attempts to change their customs and traditions—what he saw as civilization—were, in their eyes, immorality, corruption, and violations of their norms and heritage. But stealing their wealth and land was a red line, crossing which would bring severe consequences.

The worst mistake guided by his reasoning was believing that money and the allure of personal interests could buy the loyalty of the Afghans. To see things from one's own perspective, to understand only what one wants to, and to try to force others to accept your project and manage them as you wish what did this have to do with them? And where were you standing yourself?

This stems from blindness of insight and the illness of the soul, and this is always the state of occupiers and oppressors. God Almighty says about them in the Holy Qur'an: "Pharaoh said, 'I show you only what I see, and I guide you only to the right way.'" (Ghafir, verse 29).

Afghans do not surrender; their honor lies in resistance and struggle, and this is their way of life: the God they worship, the religion they take pride in, the land they love and protect, the rugged mountains they climb and conquer, the pure air they breathe. So who dares take away their freedom or disturb the peace of their lives?

Alexander the Great passed through Afghanistan and found no rest there. Then came the British, and none but Brydon returned from them. The Russians were shattered in their land, once known as the Soviet Union, and today America struggles to escape to remain united, but Afghanistan's curse has reached it, just as it reached the empires before it Afghanistan is the graveyard of invaders. So who dares to return? Rather, its black flags will soon conquer the West, God willing.

And the lasting truth is this: Victory is not achieved with weapons alone, but through this religion. The ability to achieve victory does not lie in the novelty and advancement of weapons, not in missiles, airplanes, and tanks, not in advanced technology, nor in the name of the British, Russian, or American empires It is with this religion that their hearts are revived and with their patient and hopeful hands that press the triggers. These are Muslim Afghans, a country that has humbled the greatest empires. No one prevails over them as long as God is with them.

In the game of politics, the objectives are strategic, and the decision-maker's character (whether an individual or a group) is pivotal. Study the character of the leader and the influential people around him deeply, know them closely, and identify their weaknesses. It doesn't always have to be women or money; it might be their desire for attention.

.. or his desire to hide some physical aspects, or his aspiration to be accepted by the political community as an equal, or his wish for a higher social class to accept him as a member, or his greed for self-respect... and so on. Even the most powerful men have human weaknesses.

The second part of the game is to give this leader something he deeply desires in order to take something from him. An intelligence officer might give admiration to someone who craves it in order to make them talk and reveal information or indirectly lead them to a place that harms them, or scare them so they cannot take the next step. Similarly, a leader who wants to elevate his social status might be treated with money or by marrying someone from a higher class. This way, one can gain their trust and then control them from a distance. This is how Europe dealt with Napoleon, the "master of war," to bring him down. When the leader is eliminated, the forces scatter. It has been said for ages, "If you strike the shepherd, the sheep will scatter."

And the remaining truth is this:

In modern international politics, when some nations want to free themselves from the pressure of colonial empires, the colonizers resort to the Samson option, "Give me and my enemies," and they accept it through the wisdom of the Bible, which says, "Strike the shepherd so the sheep will scatter." Thus, by creating internal strife, they place the country in a state of confusion and defeat, causing wealth to be lost and many opportunities to be wasted. To escape this trap, the colonizer resorts to rewriting the ancient wisdom, for the Bible, having been distorted, is unbothered by being further corrupted: "If you capture the shepherd, you have captured the sheep." Isn't this exactly what is happening today in Islamic countries?

The foundation of creating intelligence systems lies in the leader's desire to know.

Firstly: The psychology of the opposing leader and the psychology of those around them and those who are influential in making decisions. Therefore, it is important to understand how they think and what their thought processes are, the general and private criteria of the leadership's personality and their prominent companions. The summary is to view the enemy as an open book in order to predict their actions with high precision.

Secondly: Obtaining raw information from the enemy's movements, not just military information, but political, economic, social, security, and so on. Every step the enemy takes in any of these areas is an indication of their overall ultimate goals, which may be the objective that the country is tasked with achieving.

Thirdly: Observing the signs that indicate the enemy's next step. It is human nature that people tend to reveal their intentions. Thus, through clothing, body language, logical, nervous, or even humorous behaviors, glances, setting specific days for media meetings, constructing phrases with particular meanings, or using religious texts or traditional sayings and proverbs, all of these are messages that reveal their intentions and perhaps also show their plans and tricks.

Understanding their psychology provides raw factual information, seeing the signs reveals their intentions, and all of this helps us feel secure or in danger and predict what the enemy's next step or steps will be.

Intelligence points:

- In intelligence operations, an intelligence officer is asked to present raw information as it is, while recording their personal analysis in a separate report.

• The type of information is more important than its quantity, especially psychological information. A small piece of information revealing that the enemy is a nervous person who is easily provoked means that we are dealing with someone who rarely thinks clearly and can be manipulated, controlled, and thrown off balance, causing them to make more mistakes in decision-making

• Crises reveal the weaknesses of the enemy, especially those attempting to hide them. Putting the enemy in a defensive position exposes their reaction and their greatest fears, which they will work hard to conceal.

• Valuable information comes from a network of friends and allies. The backdoors through which they enter and exit assist in obtaining valuable intelligence and also play a role in resolving many conflicts. This informal network is essential.

• Typically, a formal intelligence network includes not only those who are weak-willed but also individuals from the enemy's side who may be inclined to cooperate. These include outcasts, marginalized groups, minorities seeking freedom and independence, humiliated tribes, and anyone who is opposed to the enemy system and wants to destroy it.

• One cannot rely on a single type of network, just as one cannot trust information coming from only one source.

• Studying the works of their leaders turns them into an open book for the analyst. Such works require deep study.

• The enemy is neither foolish nor static and unchangeable. They do exactly what you do, and the battle is between two minds, continuously shifting and updating. Depth of knowledge in understanding the enemy's psychology does not replace new intelligence, especially if the enemy relies on institutions rather than individuals, even if they have been in power for a long time.

Know your enemy well before taking any step, for the British commander [Macnaghten], in his arrogance, was unaware of the people of Afghanistan, failing to recognize their self-respect and pride. It was only when their swords began to tear his body apart that he saw their brilliance.

In the name of Allah, the Most Gracious, the Most Merciful.

The Power of Shock, Speed of Movement, and Unknown Direction
-14- Strategy of Surprise Attack

Information [Reconnaissance and Intelligence] Exact Preparation Deception [Saturating the enemy's pride] Luring the enemy to a place where they expect the attack, to secure it Surprise [Speed Deployed forces Appearing strong from a direction the enemy has dismissed] This is the quick strike

Doubt is not an option but exact preparation means Studying information about the enemy and understanding their intentions Spreading rumors among the enemy's front and within his population .. Planning a psychological and military strike Deployed forces with light administrative issues A deception plan A plan to secure the enemy's main front A quick maneuver where the enemy is unprepared .. Deepening confusion and causing imbalance within the enemy's ranks .. Maximizing the surprise advantage.
The essence of this attack lies in making the best use of available forces, not in numerical superiority It is often said "Where there is safety, caution is taken "

A surprise attack is defined as: "A deep, rapid, and intense operation by maneuverable forces, armored and mechanized infantry, along with the use of airpower to penetrate weaknesses in the enemy's front or bypass it, with the aim of completely surrounding it to accelerate the collapse of their forces."

The surprise attack is an ancient historical legacy, with all nations having a share in it, and several commanders who were the best of their time executed it: "Sun Tzu, Alexander the Great, Khalid ibn al-Walid, Genghis Khan, Frederick II," and it has been written about by Fuller and Liddell Hart.

The key features of Blitzkrieg warfare: "Indirect approach," "Shock power," "Mobility," "Speed in decision-making," "Strengthening success," "Maneuvering with efforts," "War of attrition," "Fragmenting the enemy," "Sequential destruction" ... and more.
Blitzkrieg was not an invention of the Germans, but the Germans (under Hitler) used it intelligently, particularly with major advances in weapons of their time, such as: "Aircraft, tanks, mechanized infantry, airborne units, communication tools, and encryption ... and more."

Blitzkrieg strategy in the Mongols and Germans:

1. **Freshness of information and spreading rumors:**
   This is an information warfare where reconnaissance and intelligence play a crucial role: securing information and conducting psychological warfare. It was enough to say "The Mongols are coming" to cause internal and military collapse Identifying weaknesses and gaps in the enemy's defenses, and pinpointing directions from which the enemy does not expect the main attack.
2. **Engaging the front with an attack on the main confrontation:**
   This is done to stabilize defending forces and draw some troops away with a feint, misleading them about the actual direction of the main assault.
3. **Maneuvering the main effort relying on armored forces:**
   This maneuver is carried out through attacking identified gaps to penetrate deep into the enemy's lines with the aim of:
   - Cutting off their supply lines,
   - Creating confusion in their communication centers,
   - Destroying their command and administrative centers,
   - Striking at their reserve units,
   - Encircling their defensive lines to complete the encirclement and accelerate its collapse.

     Armored forces are supported by advancing infantry units that can maneuver through the gaps to complete the encirclement.

Note: The Mongols did not have infantry but had cavalry forces, with each cavalryman accompanying four horses.

The horses were used for replacement, giving them a speed superior to any other army of their time, and their tactics allowed for sudden appearances in unexpected locations. The fall of the Khwarezmian Empire is a prime example of this.

This strategy is based on three pillars:

1. **Mobile groups,**
2 **Complete coordination among them,**
3 **The quality of two systems: technical communication systems and human communication systems.**

The role of reconnaissance units in Blitzkrieg warfare: Their task is to identify the enemy's centers of power to avoid them and locate their weaknesses to exploit them This necessarily involves identifying gaps that the enemy does not expect an advance from, and as a result, may overlook, provided there are pathways or routes that can be developed to facilitate quick penetration into the enemy's depth or bypass them before the main assault begins.

If there are dangerous axes, such as deserts, swamps, or intersections of valleys or rivers, "guides" must be enlisted to assist in navigating these areas, with the consideration that modern navigation tools should be used, as long as the enemy cannot track them. As the ancients said: "A land perished where its people were unaware, and a land was saved where its people were aware."

One of the crucial tasks of reconnaissance units in dangerous axes is to provide hiding places (for supplies) for advanced units during penetration operations, especially if the axis is long.

It is also important that indirect approaches prevent the enemy from utilizing their reserves, but rather confront the enemy with attacking forces at the forefront. If there are gaps that the enemy's reserves can use to reach attacking units, these gaps must be secured with fire, mines, or appropriate engineering obstacles to isolate the enemy's reserves.

It is preferred that reconnaissance units collaborate with military engineering units to create new and surprising lateral paths for the enemy. These paths are designed to facilitate flanking maneuvers or to bypass the enemy, deceive them, and then appear before them at the right moment. Alternatively, they may appear to be heading towards a specific point and then change their real course at the last moment.

The role of intelligence in Blitzkrieg warfare: The philosophy of intelligence in this type of warfare focuses on delivering a rapid blow to the enemy's soft underbelly psychologically, with the goal of destroying the people's will and suppressing their desire to resist, as well as collapsing political leadership from within in the shortest time and with minimal cost. For this reason, intelligence seeks out the weaknesses within the people and deepens them, infiltrating these vulnerabilities before the war begins.

Through the fifth column, methods of psychological warfare such as spreading rumors, distorting facts, deception, and manipulating people's memories are employed. This also involves sowing division among different segments of society through exaggerating religious strife, party conflicts, ethnic vendettas, tribal disputes, and class resentments. These methods occupy the government system and the people, weakening political unity and coordination.

This approach is not limited to military movements at the borders but also includes acts of sabotage targeting the state's infrastructure and analyzing its economic strength. Examples include blowing up bridges and small dams, attacking power grids, contaminating water sources, and creating fear and panic that threaten internal stability.

All of this causes confusion within political leadership and weakens its economic power, especially when merchants loyal to the enemy and its suppliers exploit the situation by devaluing the local currency and monopolizing essential goods.

This process drags the country into a series of crises, alongside an economic blockade. Some countries employ these tactics to create divisions within social stability, undermine the morale of the people, and spread jealousy, discord, theft, and class conflict

To better understand this strategy, look at the retreat during the counter-revolution against the Egyptian Revolution in 2011 and examine the role of international, regional, and local intelligence. Pay attention to their unrestricted use of corrupt media in the coup against the revolution.

Principles of Blitzkrieg Warfare:

1. **Surprise:** Achieved by defeating the enemy's expectations regarding "time, location, weaponry, modern equipment, or tactical methods " Success is found in keeping intentions hidden from enemy reconnaissance and intelligence systems to strike swiftly and facilitate their collapse.
2. **Speed:** Maintaining the initiative and staying several steps ahead of the enemy to exploit the surprise, strengthening success, and attacking the enemy's reserve forces. This also involves denying the enemy time to regroup and counteract efforts to transition to new defensive positions.
3. **Achieving Local Superiority:** This means prioritizing your forces and focusing efforts on the enemy's weakest points. Superiority in numbers, speed, and firepower should be used to break through gaps and sustain pressure on the enemy, while maintaining initiative and surprise
4. **Maneuver:** Flexibly utilizing forces to coordinate fire, movement, and terrain, advancing by bypassing the enemy's front line or penetrating its weakest points to gain superiority. This disrupts the enemy, putting them in an unfavorable position

5. **Securing the Front:** Engaging the entire front in confrontation, on the flanks and close depth, to scatter the enemy's vision, confuse their thinking, destroy their efforts, and wear down their capabilities. This also serves to conceal the movements of maneuver units, providing opportunities for them to achieve surprise with the necessary speed and depth for a complete collapse of the front.
6. **Security (Secrecy and Deception):** Keeping strategic intentions, operational movements, and tactical plans secret to prevent the enemy from gaining a clear understanding of: force preparations, concentration of efforts, direction of maneuvers, and points of attack initiation
7. **Moral Factor:** This factor is positive within our forces, stemming from our beliefs and combined with enthusiasm, sacrifice, and selflessness. In contrast, it has a negative effect on the enemy's forces and people, as explained earlier in the role of information.

Key Note: A disadvantage of blitzkrieg warfare is the difficulty in ensuring logistical support and direct fire support. The solution to this problem lies in speed, surprise, local superiority, and security.

In the Name of God, the Most Gracious, the Most Merciful

Give your enemies room to breathe so they can think differently.

15 - Strategies of Pressure

Anaconda Philosophy: "The anaconda squeezes the air out, not in. It constricts its enemy, suffocates it, and deprives it of initiative. It presses, crushes, and molds it until it can swallow it completely."
There are no limits to its ruthlessness. This is the animal instinct, and this instinct is often seen among humans.

Focus deeply on this principle: "When defending, attack, and when attacking, defend... and when negotiating, attack fiercely."

In political conflict, we must apply pressure while also enduring the enemy's pressure.

The Ideal Approach:

1. First, define and clarify the nature of the relationship
2. Then, control the pace and rhythm, imposing our rhythm on the enemy

In both political and military conflict, challenge and provocation can shift the topic of the struggle to an arena we have chosen.

Wisdom dictates that we control the enemy's thought pattern and draw them into one of the following traps:

- **Anger:** Make them angry so they lose their balance and get trapped in an endless series of mistakes.
- **Pride:** Praise them to make them arrogant, distancing them from wise counsel, making them victims of their own words, loneliness, and selfishness.
- **Complacency:** Give them a sense of control, so their alertness diminishes and they fall into the deadly satisfaction of their own perceived superiority

A victorious leader in military conflict imposes a space on their enemies, restricting them and allowing them to breathe. At the same time, they give them the opportunity to reconsider and choose again, for we are Muslims, not anacondas

Pre-War Skills:

It is essential to understand and categorize the enemies of the faith to respond correctly to each group. The invitation is for all, but some are conquered with soft power, some with hard power, some with alliances, and others with compromises. Our duty is not only to keep them under the pressure of the sword and tongue, but also to let the clouds of Islamic mercy pass over them in our interactions, allowing them to compare their dark lives with it.

This does not deny the fact that there are enemies and competitors who belong to the faith, but whose desires guide their motives. Therefore, we must be cautious to avoid unjust bloodshed, and prioritize peace and the end of war.

Allah Almighty says: *"If two groups of believers fight, make peace between them. But if one of them oppresses the other, fight the one that oppresses until it returns to the command of Allah. And if it returns, make peace between them justly, and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make peace between your brothers. And fear Allah that you may receive mercy."* (Surah Al-Hujurat, verses 9 and 10)

Skills in War:

The skill is to dominate their military thinking and lead them into a battlefield that we are familiar with, but they are not. We must prepare a field that gives us an advantage and deprives the enemy of superiority:

- By offering a bait that they perceive as a weakness, we direct them toward the path we want;
- Just as the Muslims at the Battle of Badr lured the enemy to where they wanted;
- Or in the Battle of Hattin, where they led the enemy into a path they were prepared for.

The early Muslims often fought with their backs to the desert, allowing the enemy to cross a bridge and then surrounding them with a cliff at their back (like at Yarmouk). They would create obstacles or dig trenches to break the enemy's will (like the trench in the Battle of the Trench), and they dismantled empires with guerrilla warfare (like in Afghanistan).

The principle is:
Never enter a battle that the enemy is prepared for; lead them into a war that you are prepared for.

Post-War Skills:

Before inflicting harm on people in the land, we must offer the enemy's soldiers and their people an opportunity to breathe in the shade of Islam, renew the invitation for them, and present them with choices. This is after the pressure of politicians and misguided leaders has been lifted from them and their minds are freed.

We must also create space for our rivals so they can catch their breath from their own pressure, their lives preserved, and kept from fitnah (trial). We allow them, to the extent that security and stability grant them, to not seize the initiative. As Ma'awiya once said *"I do not place my sword where my whip is enough, nor my whip where my tongue is sufficient. If there is a cord between me and the people, I will not cut it If they pull it, I let it go, and if they let it go, I pull it "*

And ultimately, by the spring of water, the eyes of the warriors are hidden, and the responsibility of extracting water for the benefit of the people is placed upon their shoulders. Some people cannot be guided or agree with us; we have not been chosen for this task (guidance). For every nation, there is a leader, but we can engage them in public affairs to free them from neglect and isolation. Perhaps they will be guided, and perhaps they will agree with us.

Principles of Pressure Strategy:

1. Keep them in a constant state of exhaustion: This follows the philosophy of waging a weak war against the strong. Keep the enemy always on alert and angry, always worried, anxious, and running after something they cannot catch and eliminate. If the enemy wants to rest, we make the time and place uncomfortable for them, turning their attack into a hasty reaction that heads toward them with a scattered mind. Whenever the enemy plans for their security and stability, we strike at their weak point, amplifying their anxiety and confusion.

Let the enemy think that the heavy burden of its debts and economic drain has exhausted it. Turn the enemy's path into a series of misfortunes that will ultimately lead to despair and defeat, and then bring about its complete surrender. This is either an open war or a shameful peace, based on a strategy aligned with our modest size and limited capabilities in the face of the 21st-century dinosaurs.

2. Choose the battlefield and innovate the appropriate theory of change:

From Badr, Uhud, and the Trench to Yarmouk, Qadisiyyah, Fustat, Jerusalem, Constantinople, and from Afghanistan, Palestine, Yemen, Somalia, Morocco, Iraq, Levant, Egypt, Libya, Mali, Inshallah – across the world, these are our battlefields. People from each land must choose what suits their nation and its capabilities, and innovate their visions of change, creating strategies to achieve their goals.

And for every field where conquests have stopped, and liberated areas have decreased, and achieving objectives has been delayed, they must first re-evaluate their relationship with Allah, and secondly, the reasons for transformation and decline.

Among these reasons, in some of these fields and throughout their jihadist path, fundamental changes in strategy were made, which led to the achievement of many victories. Some activists attempted to secure political and administrative positions for themselves or for their fabricated states or groups, seeking to establish power under the shadow of a caliphate or sultan before defeating the enemy and breaking its alliances. The systems collapsed due to internal conflicts and wars with former allies, leading them into a maze of individual interpretations and losing their direction, as well as their weapons. It is obligatory for all of them to stand before Allah with sincerity and without ulterior motives, not deceived by the ornaments of their entourages and their justifications for their mistakes, or the deception of those who support them from outside, promising them success. For these will be of no use to them and serve as a warning for change.

But for their people and their community, Allah will raise those who support His religion from among them. The world will not benefit them, and in the Hereafter, their actions will not matter. They must be certain that their delay in reform is a bad omen for them.

3. Foiling Their Strategies and Increasing Their Mistakes**:**

Typically, writings on how guerrilla warfare has thwarted the state's military strategy are common. However, today, we will discuss some ways in which the state's strategy can foil guerrilla warfare:

- In the early stages of a crisis, and due to the intensity of attacks, the state deliberately abandons certain areas far from the capital to avoid the consequences, placing the burden on the guerrillas. Reasons for this include: weak loyalty from the local population, the difficulty of defending these areas, which makes them easier to retake in the future, and the state's limited financial resources to support these areas.
- In regions abandoned by the state, it establishes pockets of loyalty, which act as fifth columns in the event of guerrilla expansion, engaging in espionage and both psychological and material sabotage.
- The state forms parallel paramilitary groups that initiate side wars with the main guerrilla forces. These groups compete for control of the local population or corrupt the process of change, disheartening the people and preventing them from achieving victory over the state.
- It creates a suitable environment for the guerrillas to expand in areas beyond their human capabilities: this strategy aims to create economic attrition by forcing the guerrillas to spend resources on securing the residents of the abandoned areas. It also diverts their attention by involving them in securing these areas and combating thieves and criminals.
- Time theft from the guerrillas: The state exploits the time of rebel groups, especially when their forces are still growing, their mistakes are frequent, and the local population has yet to recognize them. As trust among the rebels fades, the state gains time to attract regional and international allies to support it. This also provides the state with the opportunity to negotiate truces with weaker guerrilla factions to focus on stronger groups and to intimidate and neutralize the regional allies of the guerrilla groups.

Creating Illusions to Disrupt Tactics:

As the state weakens and guerrilla groups grow, these groups may begin to believe they possess the military capabilities to determine the outcome. This belief leads them into traps, where they engage in battles beyond their military capacity, ultimately leading to their destruction.

The state accelerates the stages of conflict against guerrilla groups, ensuring that they are defeated before they can gain experience, organize, or build trust with the local population.

Guerrilla groups must pay close attention to time and be willing to trade space for time.

4. War as Deception:

We are engaging in a mental and physical maneuver that relies on human psychology, where possibilities shift depending on the psychology of the individuals involved in the conflict. The enemy must be given a taste that triggers their eagerness to act within their areas of skill. Deception can be either positive or negative, with negative deception used to achieve positive results.

- Positive maneuvers are employed to break a stalemate and create movement
- Negative maneuvers are used to control movement.

A negative maneuver involves mental strategies rather than military units It is a psychological tactic that applies soft pressure to the enemy's mind, causing them to respond in a pre-designed manner. This type of maneuver is generally effective in breaking alliances or drawing them in.

A positive maneuver is also a mental strategy, but it involves the deployment of military units on the field. The goal is to apply psychological pressure on the enemy, luring them into making mistakes

Baiting as a Deceptive Tactic:

The bait could be information deliberately leaked, like in the case of Na'im ibn Mas'ud during the Battle of the Confederates (Ghazwa al-Ahzab). Another example of a negative maneuver is a misleading or hard-to-miss ground movement. The most well-known maneuver is a feigned retreat, followed by an ambush, which is also a classic example of a positive maneuver. Both types of maneuvers apply psychological pressure on the enemy commander, forcing him to react swiftly.

For deception to succeed, the one carrying it out must understand the psychology of the opposing commander and the structure of their forces, being aware of their behavioral patterns to predict their responses. In general, deception should play to the dominant characteristics of the enemy commander's personality so that he accepts and acts upon it intensely.

Examples of Commanders:

- Cautious Commander: For this type of commander, a series of maneuvers should be employed that feed into his caution and increase his fears. His weakness lies in fear, making him well-versed in defensive warfare. He will not take any action until he overcomes his doubts and fears. Positive maneuvers are very effective against such a commander because once you place units in front of him and use others for a diversionary move, he will view it as a threat of encirclement. As a result, the cautious commander will often retreat to avoid being surrounded, losing ground without fighting or resisting Repeating this maneuver on him is effective, and its success depends on the depth of the deception.
- Stubborn Commander: Your maneuver should not feed his stubbornness and desire for control but should instead align with his tendencies and offer him something that pushes him to pursue more control. Then, you surprise him with something that severely disrupts his momentum and leaves him in a state of despair, causing him to lose his balance and fall faster. His weakness lies in his arrogance and self-esteem—he cannot stand receiving blows. He needs to gain victories that bolster his pride, which is why he excels in offensive warfare.

Negative Psychological Profiles and Counteraction Strategies:

The leader's reaction can sometimes be detrimental to his cause. A leader with poor caution often falls into traps in multiple small engagements, ultimately being forced to retreat. As his supply lines grow longer, his progress can be disrupted with additional forces, and his encirclement and the cutting off of his supply lines can be imposed.

A reckless leader's weakness lies in his impatience and impulsiveness. He will chase after any move that catches his attention. His readiness for battle is weak, and his attention to intelligence and espionage is minimal. This type of leader can easily be ensnared in a well-executed ambush and destroyed along with his forces.

To deal with other types of enemy leaders, similar methods should be applied, applying pressure based on their unique personality traits.

Abu Ja'far al-Mansur said: "I pulled the fox out of his hole." This speaks to the intelligence and persistence used to confront enemies who are otherwise difficult to outmaneuver The story of Muhammad ibn Abdullah ibn al-Hasan, whose death was as much about his character as his leadership, illustrates the pressure tactics used to remove someone from a strong position.

Negative Mindsets in Society: In life, we also encounter individuals with negative mindsets, who cope with life's pressures through a form of rigidity. These individuals may avoid cooperation, trying to escape confrontation. Some display indifference to the challenges they face, overcoming them with patience, while others take pleasure in their suffering, awaiting someone to rescue them, as seen in many Arab nations. Another type may show wisdom and strategy but is still ineffective because they act with emotional excitement, diverting others from positive pathways and trapping them in negativity.

One example is the "slave agent"—someone who restricts action or progress due to a perception of difficulty or loss, often hoarding resources rather than utilizing them effectively. This is like a treasurer who, fearing the difficulty of spending from the treasury, keeps it locked, believing any previous expenditure was wasted and better left untouched.

These various profiles require different methods of pressure and influence based on their inherent weaknesses.

This type of discourse requires a reference point to measure right and wrong, and then challenge the individual by comparing what God has commanded with the desires of their leader, addressing their conscience to dissuade them from wrong actions. There are many negative examples, and we must understand them and know what to say to them.

These negative elements, whether members of an organization or parts of a nation, become more entrenched in their negative stubbornness with efforts to push them toward the positive. The appropriate solution for countering them is to dominate them with negative control, meaning that by applying negative pressure, we can convince them that what they are doing with their stubbornness is, in fact, collaboration with us and the implementation of our plan. On the level of the people, what they do are the regime's orders. This alignment of the organization's members and the people's agreement with the regime is what they stubbornly resist, so how should they obey? At this point, they lose their balance and give up their negative stubbornness, turning it into a reverse change, which is the goal we plan to achieve

Some argue that completely destroying the enemy or eradicating them leads to the creation of new enemies, stronger and more experienced. Therefore, keeping the enemy weak and allowing them to gain experience over time is preferable to eliminating them. Perhaps this explains the approach of Arab regimes toward groups like the Muslim Brotherhood, and similarly with other groups. This is also observable in groups that have been defeated in battle and even withdrawn from politics, now focusing solely on social and humanitarian activities to heal their wounds. We pray that God forgives us and them.

This issue is addressed by newer generations who are aware of the lifestyles and advancements of other nations. These generations, driven by a desire for progress and development, are guided by their zeal for their religion and homeland to compete with other nations. No matter how much the West or its allied regimes try to suppress this process, they will not succeed.

This competitive spirit never rests; it is the zeal and continuous effort to achieve superiority and dominance. It is what drives free nations forward, and in addition to that, our religion pushes us onward, urging us to fulfill its mission on a global scale.

The first step for these generations is to free themselves from the psychological pressure and dependence on historical leaderships that failed to mobilize them properly (like Al-Ghannouchi), which led them into negativity in their confrontations, and to stop settling for mere survival and the preservation of the smallest achievements. Breaking the chains of blind obedience has become a necessity for reviving the spirit of these organizations. These generations must overcome their negative leaderships in order to achieve their aspirations.

The simultaneous step is to be aware of past experiences and the history of political conflicts in the region, at least for the last two centuries. They must also adhere to the religious beliefs of the majority as a guiding reference for the movements of change and pay attention to the different components of society to prevent the emergence of divisions that would disrupt the process of change.

The next step is to reorganize their resources and capabilities, adopt a realistic and comprehensive vision for change, and choose a method for change or coordination between multiple means of change based on the resources available to society. They must then lead the people with wisdom and caution to achieve the desired change.

Finally, the dynamic interaction of conflict depends on the leadership's ability to inspire, innovate, and overcome obstacles and crises.

A point that cannot be overlooked or forgotten is placing trust in God, seeking His help and success, adhering to His commands, and avoiding His disobedience. Due to the importance of this point, I mention it at the end so it remains in mind.

And in the end, the essence of Islamic spirit and character in war must be stated, because we are human beings, not animals. And because we are Muslims and believe in our message, there is no place for destruction in our thinking. We understand our duty to make the servitude of people for the One God, and this is what we invite to before, during, and after war. Victory in our jihad movement means removing the obstacles from the path of the callers and lifting the veils from the eyes of people so that they can choose.

The essence of jihad is rooted in victory over Satan, by overcoming the leaders of disbelief, their companions, and their soldiers, in order to save what can be saved from humanity, not to destroy people. It is essential for the youth of the Muslim Ummah in general, and for those who have taken up arms specifically, to learn and understand the purpose of God's call and jihad, and the process of change. They must also know what they want to offer the people after victory.

In the name of God, the Most Gracious, the Most Merciful

Look at where the enemy's power is concentrated and destroy it.
16- Strategies for Striking the Enemy's Center of Gravity

In the strategic battlefield, intercontinental missiles hold great importance. Similarly, airborne troop operations and drone attacks are crucial in the tactical field. However, across all fields, the decisive factor of power is the economy. A strong economy creates a strong military. And both the economy and weapons make political decisions strong and resolute, provided that the political leadership has a strong will – because the sword strikes according to its wielder.

Today, the global economy holds specific sources of power, the most important of which is "oil trade." The Islamic region is immersed in seas and rivers of oil and precious sands, yet it gains no benefit from them. Instead, it is the enemies of Islam who exploit it. This oil reaches them at a negligible price, while its products are sold to us at the highest prices. And today, they pay nothing in return, as "Trump" has seized it in exchange for keeping "the Al Saud and their allies in the Gulf" on the throne of monarchy.

It is this economy that we must target with all our efforts, with oil trade at the forefront. You may choose to strike at the source, or in the maritime or land oil routes, or on enemy soil. We must prevent the rulers of the Gulf from squandering the Islamic Ummah's wealth and preserve it for future generations. May God grant us success in this path, so that we may invest it correctly.

In the mid-20th century, two powers dominated the planet [the United States and the Soviet Union], and each had followers, whether by force or consent. And each of these followers was under the protection of its patron, whose strategic center of gravity was used to confront any external enemy or attempts...

Internal change or even natural disasters, and more dangerously, they have imposed a state of scientific backwardness on the Islamic Ummah and the Southern Hemisphere, attributing it to Islam. They have used our own people as tools to govern some of us and shape our minds, including a despicable class that daily attacks our Islamic heritage in the media. This is part of the war against religion and humanity.

By God's grace, the Mujahideen in Afghanistan played a role in the collapse of the Soviet Union, which led to the liberation of the countries that were once under its force or agreement. These countries were freed and gained a sense of independence to shape their futures, if their leaders are righteous and sincere. The defeated Russia then attempted to improve its economic situation and return to its former centrality.

After the "blessed" September 11th attacks within the United States, America pressured its followers in the Middle East to grant more freedom to their nations, especially in the realm of free speech, to calm their rising unrest. This created a foundation for the Arab Spring revolutions, which was a great opportunity for real independence. However, the revolutionaries and fighters squandered this chance due to their infighting. God Almighty says:

"Indeed, God had fulfilled His promise to you when you were killing them by His permission, until when you lost heart and fell to disputing about the order and disobeyed after He showed you what you loved. Some of you desired this world, and some of you desired the Hereafter. Then He turned you back from them, that He might test you. But He has forgiven you, and God is full of bounty to the believers." (Al-Imran 152)

Revolutions and guerrilla wars were not well managed or exploited, and America returned once again to contain the region through:

1. Royal regional powers: "Do not be like those who came out of their homes boastfully, to show off to the people and hinder them from the way of God. And God encompasses what they do." (Al-Anfal 47)
2. Their Jewish police in the region: "Whenever they kindled the fire of war, God extinguished it. They strive to spread corruption on earth, and God does not like the corrupters." (Al-Ma'idah 64)

Therefore, those who are interested in freedom in the region must exert all their efforts to raise the awareness of their people and create unity among them

From within, through the legacies of the nation and not imports, for success in the process of change; waiting for the historical moment when the balance of power shifts, when the United States weakens and its internal conflicts and divisions are exposed under the pressure of external forces and internal strife. We must seize this opportunity and proceed along the essential axes.

1. Economic sanctions on everything American and targeting its interests in our lands
2. Rapidly transferring experience to the royal countries to strike at the family mafias [oligarchies].
3. Supporting our nation in Palestine with all possible means to destroy the Jews.

On a deeper level, we must:

Achieve an acceptable level of internal coordination[34], strike at the center of gravity [America], target its branches in the region, especially the Gulf rulers, and destroy the Jewish police. These parallel paths are the means to achieve independence and freedom, creating an opportunity for real internal change, reaping its fruits, and living based on our Islamic heritage, which has preserved us as a strong Ummah for centuries.

The anaconda snake has enormous muscles that can squeeze and endure blows, but its head lacks this power. When the Soviet Union weakened, its system discarded it. When empires weaken, loyalty fades, dependence decreases, and the free rise in rebellion, seeking independence. The empire fades away, returning to a mere nation, becoming a memory that boasts of its past glories, hoping for a return in the future.

To this day, I have read nothing that indicates an empire has returned to its previous state. Perhaps it can survive on some level...

[34] Be like the salt in food, so that some do not think that achieving a majority is necessary for the process of change. The majority will come later; with each success, the hesitant and the doubtful will gradually join. Time, alongside a successful movement, will always be the most important factor in attracting supporters.

The American military force, like the anaconda, is not limited to defending its own territories but extends its conflicts to other lands. These deployable and expansion-ready forces must be analyzed and consumed. To weaken the Americans, it is wise to follow several parallel paths, including.

First: Striking the economy and preoccupying their forces

- **Outside their borders**, by attracting and preoccupying their forces in missions that consume them outside their own land, through surprise strikes on their economic interests, ambushes along the oil lines, sinking oil tankers[35], and piracy against American commercial ships. The traps should start from the Strait of Hormuz, pass through Somalia, and reach South Africa. However, this should not divert our attention from striking the internal economy of the U.S., where the raw material sources, factories, and their warehouses lie Striking any production line, such as car manufacturing units, will completely sink the production process. Striking mines and oil fields disrupts the export process and production. Worse still, damaging key parts in the aircraft industry halts their sales. The economy is not just a well of oil either inside or outside, or wheat farms that are simply burned, it is a multi-stage process, and disrupting any stage impacts the others, temporarily stopping the wheels of the economy It is essential for the entire nation, especially the mujahideen, to look for weak links that can be easily accessed, even if they are the weakest, because by striking them, the strongest ones can be temporarily immobilized

Second: Disrupting the social structure of America, which is composed of different ethnic groups

- There are still classifications and racism that wealthy families enforce, and the modern form of slavery continues within the labor system.

[35] It is better to strike oil tankers during their inbound journeys for oil delivery, meaning when they are empty, in order to prevent the seas from being contaminated

And also, government employees and workers in large companies, racism in America has not been cured; rather, it peaked during the "Trump" era. Some wealthy states refuse to spend on poorer states, considering them a heavy burden that they do not need. Additionally, many Christians believe according to their own desires, and many Americans are empty vessels that any preacher can fill and find followers for themselves. Therefore, it is necessary to study the cultural structure of American society, identify its racial and religious divisions, and examine their psychological structure and the racism that has spread within it; this conscious study will help strike at their fragile social stability, as internal conflict and civil war are inevitable, and our role is only to expedite this process.

Third: Using electronic hacks: To strike deep into American territories, through infiltrating their economic and military strongholds, to create economic chaos and generate panic about their nuclear reserves, and to stop their transportation networks and create fear regarding their electricity and water stations, chaos should be spread within American soil so that they suffer as others have suffered Perhaps, in this type of conflict, Islamic hackers who are pioneers in modern technologies may have the upper hand.

Fourth: Opening space for the uprising of nations against Western agents: Depriving the West of their financial support, and perhaps now is a good time for mature Islamic movements to create networks of sleeper cells that can be activated at the right time, to assassinate the traitorous Gulf rulers who have conspired against the religion, and support the Mujahideen in Palestine by carrying out operations against Jews as individuals and also as broader interests in Islamic lands No change is possible without organization behind it; spontaneous actions lead to chaos and cannot bear fruit, and the task is to coordinate between those striving for change.

During the Obama-Biden[36] era, drones played a prominent role in executing the evangelical strategy of "strike the shepherd, and the sheep will scatter." Without a doubt, drones, along with successful landing operations, carried out painful assassination missions, representing a practical effort by the American enemy that favored the security strategy of the "hammer," which was based on military expansion and the "anvil" strategy.

To overcome the hammer and anvil strategy on the battlefield, it is necessary to confront the enemy using various tactics that limit the effectiveness of drones and may divert their focus:

1. Effective security: Cutting off intelligence contacts is crucial, particularly by eliminating spies in their view, or by increasing the level of confidentiality to blind their eyes and deprive them of information, even if it is ordinary data. This also includes hiding the locations of commanders and covering their movements during missions.
2. Limiting support unit capabilities: During combat with the enemy, communications limit the abilities of support units such as artillery or aircraft. Therefore, operations involving approaches and advances or diversions must be carried out with the highest level of secrecy, and the operations should be fast and precisely calculated to divert attention before the drones arrive. Guerrilla units excel in this type of operation.
3. Downing or controlling drones: Drones can be brought down or controlled through technical teams using programs that can disrupt communication between the drone and its operator, allowing them to either bring it down or control it and guide it back to its owners. Alternatively, drones may be shot down using anti-aircraft weapons such as machine guns.

[36] We must track the tools and weapons of war and not allow them to fall solely into the hands of our enemies. The strategy of targeted assassination is more effective than targeting large numbers of soldiers. We can use drones as an alternative to costly and human-resource-intensive martyrdom operations. These operations may result in excessive casualties, many of whom were not the intended targets at all. Additionally, our brothers and sisters in Yemen can add unmanned submarines to drones as an alternative to martyrdom boats, such as those used in the destruction of the "Khol" ship, and they should professionalize the missile industry that has shifted the balance of power between the Houthis and the rulers of the island.

4. Special operations through cells and covert forces operating deep within enemy territory should focus on locating operators and control rooms to strike them, or targeting airfields from where drones take off. Striking their communication rooms or attacking drones during takeoff is more effective than targeting them mid-flight, as it prevents landing maneuvers and makes it impossible for them to return. Striking drones while they are on the ground, using artillery projectiles or setting them ablaze in their storage depots, as well as targeting ammunition depots or fueling tanks, should also be considered
5. Strategic military and technical strikes: Military operations targeting the enemy's economic centers can help limit their war expenditures and increase the costs of military production.

However, regarding the operations against the landings conducted by American forces in Yemen, Afghanistan, and Somalia, the channel for strategic[37] halts had previously, in February 2017, published a valuable speech by the late brother Fahd "Ibrahim Asiri" on this matter, titled "An Explanation of the American Landing in Al-Bayda "The strategy of "Striking at the Enemy's Centers of Gravity" is based on "Hannibal and Carthage. " It is highly beneficial to study how this strategy was executed by "Scipio Africanus":
"Hannibal" astonished the Romans to such an extent that they had no choice but to adopt the strategies of delay and avoidance to stop him

[37] A channel on Telegram that published the author's writings

Introduction, but "Scipio" left the attacking forces and looked at the issues that helped them and facilitated the attack, and found money, resources, popularity, and allies, and instead of attacking the forces, he attacked "Hannibal's" support bases, then targeted the new center of gravity of Carthage in Spain and deprived "Hannibal" of resources, then carried out his next move towards Carthage itself, and after a series of clashes, Carthage asked "Hannibal" to return from Italy, but "Scipio" was deceitful and did not directly face "Hannibal", but continued his movement towards the mountainous regions to target the resource center of Carthage, depleting it and weakening "Hannibal's" forces, then lured "Hannibal" into an area that was favorable to him and detrimental to "Hannibal's" forces Interestingly, even "Hannibal's" genius did not help him! Then Carthage was defeated and subjected to a humiliating surrender agreement, its forces reduced and became dependent on Roman forces.
Reading this summary cannot replace the full study of Scipio Africanus' campaign to destroy Carthage.

No commander can ignore the power of the army in front of him, but a skilled commander, after assessing the enemy's strength, elevates his focus to what is beyond this strength. This inevitably invites us to formulate two sets of important questions:
Group One: What, Who, and When: What is the psychological driver of this army? Religious, national, colonial? Who is the commander of this army? What weaknesses does this display hide? What gives this army its power and continuity? What is the primary source of this army's power?
Group Two: How, When, and Where: How can we eliminate the psychological driver of the army? How can we undermine the commander's strategy effectiveness? How can we destroy the army's source of power? When is the best time to destroy the army? Where is the right place for us and harmful for the enemy? The truth is that the answers to Group Two depend on the accuracy of the information gathered.

When America attacked Vietnam, the political support of the American people was a strength that General Giap counted on and successfully used Communication is usually one of the pillars of control, and disrupting or sabotaging it can separate forces and lead to their chaos, which may result in failure The tactical method the enemy uses might be its source of strength; here, neutralizing its tactics will deal a decisive blow. In our time, industrial centers in modern countries are a strength that the enemy tries to protect to prevent the loss of economic stability and military resource supply. Those who seek change in their countries should strike at industrial areas in France, especially iron factories. At any time on the battlefield, the command and control center is the brain that must be struck or isolated to plunge the army into chaos and then defeat them

In contrast, Napoleon believed that the fall of Moscow would force the Russians to surrender, but the Tsar's decision was the cornerstone of Napoleon's defeat. The Americans also believed that the fall of Kandahar or the assassination of Mullah Omar and Sheikh Osama bin Laden would bring them victory in the war, but they realized that Islam, the courage of the Afghans, and the pure methods of Al-Qaeda were the essence of the war that brought them to the negotiation table.

Conclusion:

Look for the source of the enemy's strength, the foundation that gives them the most support, and focus on striking, neutralizing, or threatening it; nothing destroys the enemy's morale like eliminating its center of gravity.

When empires expand, their weaknesses increase, and over time, they lose the ability to protect their distant territories. Also, the followers who have previously defeated them and looted their wealth remember this. Manipulating people's memory has always been one of the most important tasks carried out by colonial governments or their agents. However, the events of the time and the repetition of mistakes cause people to always remember. Memory is a vital point in the history of wars, and people renew their memory; they always remember. No one forgets oppression and humiliation, and as time passes, the freed ones pass their memory down to the generations of liberators. If I say that memories are the most important legacy passed from one generation to the next, I am not exaggerating. Memory is not just a word; it is a summary of what people have agreed upon and accepted, including their beliefs, habits, traditions, and customs, which are the cultural heritage of nations. For this reason, when Japan rises and gains independence, it will strike a blow to the American Caesar.

In the name of Allah, the Most Gracious, the Most Merciful,

Help us as much as you can.

17- Strategy of Division

Man does not live by bread alone, and wars are not supported by weapons alone. The war of thoughts is one of the most important battles for which one must be best prepared. It is the leader's responsibility to see the big picture, then identify its main and secondary components, recognize the relationships between them, and then begin to analyze them. Initially, attacks should be directed at the relationships between the enemy's main and sensitive components to break them apart, and then focus on sowing division and destroying the remaining components.

Division is weakness, it is betrayal, mutual defeat, and ignorance is close to foolishness. The enemies have used these methods to scatter the Islamic power and continue to do so. We must first unite our goal as a unified nation and then determine the ways to defeat the enemy. This can only be achieved with mutual support from the components of the nation and its children.

Mutual trust among the children of the nation is the cornerstone of the battle. Searching for relationships that unite people and gather them against the enemy is the duty of the time. What unites us with the oppressed people of the world is far greater than what the advocates of false freedom, atheism, and decadence bring together.

In the battle between disbelief and faith, Islam triumphed in the Arabian Peninsula; from there, it spread for the call and jihad across the world. It expanded in centers of civilization and caused the defeat of two main elements: Satan and the great powers of that time. As a result, the enemy weakened, reassessed the situation, and concluded that an external attack could no longer be effective against a young and enthusiastic nation.

Until we are able to correct it, we must be ready for the preparation of other options. Until that time, there is no way to stop the advance of Islam except the Trojan horse; which Satan has always called upon in times of need and used it with all the followers of the previous heavenly religions. Just as he infiltrated paradise, he also infiltrated the fortress of Islam. He then continued to provoke and incite, create division, spread conspiracies, despair, and weakening, and tried to introduce innovations and distortions. The fortress of Islam is strong, and when he succeeded in creating division among its children, its walls collapsed. When wars intensified and the ranks weakened, the enemy toppled the Islamic caliphate and began to divide our lands. When there arose among the nation those who sought to revive the caliphate, the enemy got rid of their religious, political, and jihadist leaders either by imprisonment, murder, or exile. When a group of believers from Afghanistan moved to confront their rebellion, their enemies united and launched a ruthless war against them. When victory seemed close, they began an attack on the "moderate" factions that they considered less dangerous. But the Islamic nation is alive, and its children are loyal to their covenant.

Isn't this what the accursed Satan did? And today, aren't they doing the same in the north of the Earth with its south? Did they not create strife and enmity among us? Did they not instill a desire for power and tyranny in some? Did some not follow them? Did they not divide the lands of the Muslims among their most loyal agents? Has it not become clear to us that the belief of Ibn Zayd is no different from the belief of Al-Hallaj? Have we not lost our growth and forgotten what Allah has taught us? { "Obey Allah and His Messenger, and do not dispute among yourselves, or you will fail and your strength will depart. And be patient; indeed, Allah is with the patient." } (Surah Al-Anfal, Ayah 46).

The enemy succeeded in seeing the image of the united nation under the flag of Islam, and through their long experience, they realized that success could only be achieved by introducing innovations, desires, and doubts into the religion, so they were able to divide the image of the nation into smaller parts and then bring each section under their control separately.

It puts them in competition: which one will abandon their beliefs and morals first to join him? Which one's heart is filled with love for them and desires to join the Western civilization, disregarding halal and haram under the pretext of maturity and greater civilization? Do you not see how Ibn Salman runs towards them, displaying a distorted image of the West with his recreational festivals? His Islam is no longer anything but its name. During his time, the cities of the Arabian Peninsula cut off their roots from their original heritage and were renamed after new names taken from the Jewish "Kushner." Yes, along the course of history, the Neom areas and the city of "Line" will be a point of division between the two camps. Due to our negligence of divine guidance: {And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became brothers by His grace, and you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear to you His verses that you may be guided. And let there be from among you a nation inviting to goodness, enjoining what is right and forbidding what is wrong. And those will be the successful. And do not be like those who became divided and differed after the clear proofs had come to them. And those will have a great punishment.} Surah Aal-e-Imran, Verses 103-105. For this reason, the enemy succeeded by planting the "fifth column" at the head of the government, but they cannot stabilize them forever, God willing. The nation is alive and powerful, so wait for what harms you. The anaconda carries muscles capable of exerting pressure and withstanding blows, but its head is not like that. The U.S. federal government and its executive, legislative, political, and military institutions are the head, and by choking it, the body of America becomes disordered, divided, and returns to civil war. Not only between the North and South, but also between racists and all ethnicities, and a large portion of white people. Also, between the owners of interests and wealth and the poor classes. This is a sequence.

"Divisions are endless, and a series of wars that will have no winner.
The attack on the U.S. Capitol on January 6, 2021, was a well-measured indicator of the level of division in America, and with the evident fall of one of the most important symbols of democracy, it becomes clear that the federal government is very weak, and emerging waves are supporting the separation of the United States and calling for the independence of several states. Therefore, when the Russian President's advisor, Alexander Dugin, said, 'We trust Trump,' he was truly expressing his intention. A person like Trump is a successful investment for the enemies, whether he understands this or not.
On the other hand, the true picture is completed when we look at the enemy's image as well. We must call for war all those who have suffered from North Korea, Russia, Europe, and America. We are not alone against the enemy; there are many who have suffered and still suffer. The history of European, American, and Russian colonial racism is filled with wrath, pride, looting, and pillaging of other nations of the world. The enemy has used the same schemes against all nations and races of the world. What has it done in East Asia or the Indian subcontinent? And what has it done in the Islamic world from ocean to ocean? And what about Africa? And what about the scale of genocide in North America and Australia? And what about the exploited arteries in South America? This wrath should bring together the oppressed people and focus their efforts to weaken the enemy and then defeat it, and to divide the components of the image."

"We must take many steps.
The Mujahideen must make every effort to coordinate with their own community and then collaborate with those who are currently dreaming of human liberation from the clutches of Satan and his servants. Allah Almighty says:
'And if they intend to deceive you, then Allah is sufficient for you. He it is who supported you with His help and with the believers, and He united their hearts. If you had spent all that is on the earth, you could not have united their hearts, but Allah has united them. Indeed, Allah is Exalted in Might and Wise.' (Surah Al-Anfal, 62-63)
This will not be realized except through synergy with our societies and inviting the oppressed people of the world to liberation. The time has come for the eternal war in the decisive battle of our time to end. This is a common, imposed war and must be fought by all the oppressed people of the world. It is more like a global guerrilla war taking place across the entire world against the interests of the satanic Zionist-Crusader alliance so that nations and peoples may be freed and gain the power to choose between truth and falsehood, striving to build their own future without oppression or supervision.
In India, the British and those behind them have exploited the land of that country and stolen its resources, and they still continue. They have subjugated its people and built military forces from them to fight in their stead. They then divided it into several countries to achieve their strategic goals: one of which was to prevent the spread of Islam to the Indian subcontinent, another was to create enmity between its different components based on class and religion, and the other was to leave it as a market providing raw materials to support the West's industry.
O people of India, your enemy is not the Muslims; rather, it is those who enslaved you and sent you to fight in their place.
O people of India, recognize your enemy and free yourselves from their agents.
O people of Asia, Africa, South America, and Australia, recognize your enemy and free yourselves from their agents.
Satan leads the war, and in it, he has used all his experiences to destroy humanity and turn it into animals who only think about eating, drinking, and sexual desires. This is Satan's vision and that of his followers, and they have always failed in this regard. Today, if the armies of God understand the truth of this battle and guide it correctly, they too will be defeated."

And the unity of their nation and the benevolence of inviting every nation threatened by danger, in the historical alignment against the forces of evil and darkness, each person acts on their own behalf, and we must use the enemy's experience in division, fragmentation, and war to now strike the priest of Satan who controls the earth. We must direct all our efforts towards the United States and its interests everywhere; in this stage, wasting energy in other directions is futile.

Have we learned the lesson and matured, and has the oppressed and weak world matured to stand, align, and resist? If this does not happen, the last person to fall will say: "The days when the white cow was eaten, I also ate," may God protect us from regret.

The "divide and rule[38]" policy is as old as the conflict between humans and even in hunting animals, and it acts in two directions: First: Dividing the united, and second: preventing unity. Its aim is to maintain division, keep weakness, and increase wars

Ma'an bin Zaydah says: "All of you gather, O children, when an incident occurs *** a danger strikes you, and do not scatter separately Do not forget the spears when they gather, they do not break *** but when they separate, they shatter." This is exactly what colonialism specializes in (dividing the united or preventing unity) for enslavement and appropriation of wealth and resources, by creating ethnic strife and incitement

[38] The author "Green" mentions the Battle of Marathon under this title, and despite the fact that the plan of "Miltiades" was not about dividing the enemy forces, he skillfully interacted with the enemy's decisions and acted based on his experience of the enemy's psychology and his awareness of the courage of the soldiers who reached their full potential out of fear for their families, properties, and lands

Based on racism and ethnocentrism, and spreading the spirit of revenge among the factions and classes that make up these people, and initiating internal and external wars that lead to the depletion of the forces of all parties.

This is contrary to what Muslims did; Muslims only applied the "divide and rule" policy in the battlefield, and after the war, they promoted religion and unity under the banner of monotheism, and worked for peace and reconciliation among the warring parties, to always maintain the unity of the ranks, and in the land of Islam; for those among the people of the book who remained on their belief, they established a system that provided them with safety for their families and wealth.

Qays ibn Asim says: "Then, like the storm of time, friendship will be established among you *** with connection, love, and empathy, and certainly, when the arrows gather and meet *** the blow delivered by strong hands will not break, and if dispersed *** they will break, and breaking is for dispersal."

In the following text, the main stages of the change process are outlined:
Step One: Always and constantly, the first action must be to invite the nation with two aspects: education and awareness in a parallel, not sequential, path, and they should be shown as follows:
• The enemy is not just a tyrant seated on the throne of power; rather, he is a reflection of the Zionist-Crusader alliance, made up of (America, Jews, and Western Europe).
• The shameful role of the enemy's institutions or dictatorial media and religious governments in rebuilding mentalities and controlling people's thoughts to submit to their enemy should be stated.
• Teach people the methods and strategies of change and guide them to choose sensitive points for change.

Working on it to tear apart the relations between the tyrant and the components of the system, his supporters, and allies.
• Raising their awareness and familiarizing them with their rights and role in life, activating their imaginations about the dreams and desires they want to live under, and arousing their anger against the tyrant and his court regarding the rights taken from them.

Step Two: Investing this anger to mobilize the nation in two axes:
The first axis "general": Continuous demonstrations should be held like the waves of the sea that never calm down, with the goal of increasing anger against the tyrant, his surroundings, and the pillars of his power, which at the same time will increase unity among the rebels and their attachment to their cause, planting and strengthening the spirit of sacrifice, selflessness, and devotion in them.
The second axis "specific": Creating an organization of passionate activists, an organization whose name represents the goal they seek to achieve, an organization with a limited number, secure from enemy infiltration, and it is upon the shoulders of the members of this organization that the demonstrations and strikes are managed, and through them, flames are ignited with the aim of provoking the tyrant and stirring the nation, cutting off the previous ties known as the "social contract." From their experiences, secret and public committees and working groups form alongside the changes.

With these two centered, the paternal and supportive concept that the tyrants had fostered for years is changed, and life under their goals becomes more important than deceptive support and paternal guardianship, stirring the loyalists from the people and the army, and they will continue the movement for change.

Any popular uprising that is not organized behind it is a storm in a teacup, similar to the military order "stay in your place." This may lead to their retreat under the pressure of failure and the oppression associated with it from the tyrant. We seek refuge in Allah from injustice towards men. Any popular uprising that cannot achieve civil disobedience due to the regime's terror should turn from the philosophy of revolution to armed uprising or the philosophy of guerrilla groups, depending on the prevailing conditions.

Step Three: Organizing boycott campaigns [strikes designed to provoke the anger of the ruling regime, which arouse the madness of the tyrant, on one hand, cause the wheels of the economy to stop, which is the main concern of any regime or occupier, and this madness provokes them and forces some of their fools, who are many, to resort to violence and recklessness, reacting harshly and instantly; on the other hand, this action deepens the sense of loyalty among the strikers, those who have become aware of the psychological nature of the tyrant; someone who in no way accepts political participation, and only gives a portion of the wealth and economy of the country to his people, and over time, their courage increases until they ultimately reach "civil disobedience at the national level."

Also, this anger and violent reaction from the tyrant causes the collapse of his system and internal divisions, and over time, the internal fractures of this system grow, and different viewpoints emerge to solve the crisis, some of its elements believe that the cure for public anger is through granting some concessions to control and exploit it, with the aim of separating the popular movement from its instigators to rid themselves of them, but the tyranny of the tyrant causes these elements to jump off his ship in hopes that more rationality will prevail in the movement for change.

First and foremost, the atmosphere and spirit of change: The most important element is the presence of the leader and his companions in the field, the aware leader who has identified the weaknesses of the enemy and, with hope, patience, and wisdom, leads his struggle, cutting off the past ties that the tyrant had always sold to the people and occupied their minds. It was this leader and his staff who inspired the people with ways of change and its methods, and gave them the hope they wished to live under, sharing bread in the darkness of prisons, marking their backs with the executioner's lash, healing their wounds with weak smiles of hope and tears of pure desire, and enduring hardships and the loss of companions. They guided them and shared every moment with them: in defeat and victory, in constraint and expansion, in companionship and progress, in hunger and satiety, they shared all the pains and desires together... they were all partners in destiny, not mercenaries whom the tyrant had gathered in the field to channel the emotions of the people.

The method of sacrifice, trust in the leadership's integrity, and pride in participating in change.

The desire for sacrifice grows when there is pure faith, divine leadership, and a clear goal that people want to achieve.

Important points to consider:

• The educational invitation is not for one day, one month, or one year; rather, it is a way of life and must be designed in a way that addresses all segments of society in the East, West, North, and South of the Ummah, in all of its areas and for all of its tribes and sects. Special attention must be given to speaking to teachers and students in schools and universities, workers in factories and large companies, mothers in homes, farmers and landowners, and, in general, all professions and unions, free officers, and loyal soldiers.

• Scholars and their students are not one uniform group, and debating with those on the margins of power or semi-educated people is like entering a dark tunnel full of endless debates and mental mines, whose only goal is to waste time and miss opportunities. However, some honest individuals among them will quickly act to support the popular movement, while others need strong doses to push them toward sacrifice and effort to break them free from the corner they have trapped themselves in, and they have been given a reputation that has imprisoned them in the prison of change, and this reputation is the worst thing in that corner because it is difficult to remove.

• The wealthy and large traders, whether intentionally or unintentionally, have polluted the entire issue and have discouraged most people from the desire for charity and sacrifice. There is no difference between payments and expenses, and the process of change is corrected through the sacrifice and selflessness of the poor and middle class, but it is turned into discord and strife by large sums of money and financial aid. Nothing can correct it more than controlling the movement of change over wealth resources and their proper investment. Here, public money is at stake, not conditional money.

To achieve the desires of the donor who gives money to a person to eliminate someone, this is one of the empty talk of the rich.

• Military forces are double-edged weapons and must be handled with care. Their training, between loyalty to the regime and the development of leadership spirit within them, and the power they hold, stimulates their ambitions for rule and occupies them, especially if there is external support seeking to exploit the process of change for their personal goals and interests, which is a disaster we took up arms for and incited the people. Therefore, in the process of change, there must be a seasoned and clever political leader in the religious sense, alongside every military leader at all levels, with supreme power in the hands of the political leader at all levels. In clearer terms, the military leads the battle, while the politicians manage minds and hearts and have control over the military. From a field perspective, political efforts, along with the mobilization of parties, is the ideal example for implementing this strategy. Whatever you can, support us.

In the name of God, the Most Gracious, the Most Merciful

"Siege, Siege, and Destruction"

-18- Maneuver Strategy [A]

Maneuver is used in both war and politics... and mostly in politics .. and there should be synergy between the political and military processes, much like the synergy between attrition wars, direct confrontations, and military maneuvers.

From a military perspective: Maneuver is the art of using fire and movement intelligently to make good use of the terrain and, within a specified time, surprise the enemy from an unexpected direction and strike at their rear, one of their flanks, or their center of gravity This confuses the enemy and disrupts their ability to think, helping lead to their defeat.

The high command uses maneuver to invest in military movements and operations to achieve political objectives, whether the war is ongoing or not. The success of the political process greatly depends on the outcomes of the war or the power of threat through movements and military gatherings on the borders.

In case of war: the victor imposes their will on the defeated.

In situations where war is threatened or not yet certain, the parties enter a long series of negotiations that may lead to a ceasefire, tribute, surrender, agreement, or return to war; this depends on the strength each side possesses.

One of the main objectives of assassinating the leaders of disbelief is to free people from their psychological ceiling so they can make decisions more easily.

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Deviation is a type of maneuver in which forces move toward the rear or flanks of the enemy.

or its paths of advancement or its communication routes during front-line engagements, and bypassing may be tactical: targeting the rear or sides of it, and may be operational: targeting the paths of advancement and communication routes. The goal of this operation is to destroy command and control centers, depots, support bases, and support forces, and to seize its communication routes to prevent or destroy support forces.

Two main effects of a successful maneuver:
The first, spiritual: Creating a state of confusion and bewilderment behind enemy lines; this causes the enemy to remain unsettled as they become isolated from friendly forces and cut off from communication with their command. If this confusion turns into fear, it could cause the separated forces to panic, leading to their collapse and surrender.
The second, material: Cutting off supply routes and exhausting the forces under siege with continuous attacks. If there is a siege ring, the besieged forces are forced to consume their ammunition, fuel, food supplies, and medical supplies without being allowed to replenish them, preventing the enemy's forces from being redeployed to other sections, capturing or kidnapping key elements, gathering intelligence, or losing their support and supply lines
Maneuver operations succeed when the enemy sends its reserve forces to support the frontline forces to prevent any breach. Here, the maneuver units begin their attacks on their objectives without fearing the speed of the enemy's reaction. Maneuver is what ends the discouraging stalemate in attrition warfare, and with the use of space, creativity in maneuver knows no limits. However, space can also weaken the maneuver due to the potential for the enemy to support its besieged forces by supplying their material shortages.

How the encirclement operation is executed: The maneuver encirclement operation depends on main elements and operational sequence. The commander sends fast and light forces before the day of the battle to penetrate deep into the battlefield and one of its flanks so that, upon receiving the attack signal, they engage the enemy's rear or one of its flanks. When this signal is received, the commander attacks the enemy's front line, engages it, and penetrates to a degree that deceives the enemy commander into thinking this is the main attack, prompting them to send reserve units to support the penetrated line.

When the commander ensures that the enemy has sent its reserve forces to counter the attack, they send the coordinated signal to the maneuver forces, which begin fighting in the enemy's rear. This action has both moral and material effects, as enemy units become fearful and confused, losing control over soldiers now trapped between two forces.

The success of the maneuver operation depends on the following:
Reconnaissance: The goal of reconnaissance and patrols is to gather information. Studying the terrain and understanding its structures and axes help predict the position of both armies and design the battle plan for both sides. Additionally, information aids in planning to create new axes and paths that surprise the enemy. This information provides the command with sufficient time and flexibility to choose options that deceive the enemy and make surprise possible.

Surprise: The foundation of surprise is deception, which is achieved through good concealment of intentions and preparations and surrounding them with secrecy. It also involves organizing paths and new routes not present in common maps and leading toward the point of engagement. Surprise can be achieved in terms of time, location, tactics, weaponry, equipment, or approaches... and so on.

Speed: The maneuver operation must be carried out with extremely high speed and precision at all stages. To achieve this, the maneuver relies on light and mobile forces and utilizes transportation means that have evolved from horses to airplanes, including wheels and armored vehicles. Both old and modern means of transportation have provided the maneuver operation with the necessary mobility and speed, reducing the time of movement and the duration of presence behind enemy lines. This ensures the security and secrecy of the operation on one hand and contributes to achieving surprise on the other.

Appropriate Force: To ensure the continuity of the attacking force and to create motivation and momentum to exploit the state of fear and confusion in the enemy, the size and capabilities of this force—in personnel, weapons, or equipment—must be based on the principles of "concentration and economy of forces."

Caution: These measures provide the appropriate conditions for executing the assigned tasks and also ensure protective measures for advanced units against enemy security actions or aerial and ground reactions during the attack. Elements of caution include concealment, continuous reconnaissance, coverage, and constant vigilance. Caution also involves maintaining a reserve force to counter any unexpected reactions. For this reason, an officer with appropriate experience must be appointed to organize precautionary measures in every military project

Flexibility: The command of the maneuver operation needs to make quick decisions that respond to changing conditions to continue the mission. The maneuver commander and subordinate commanders must understand the intent and objective of the maneuver operation. Flexibility sometimes means decentralization of command after the operation begins to address the realities they encounter. Therefore, selecting the maneuver commander must be entrusted to someone flexible, comprehensive, and autonomous.

Objective: It can be described as a critical point with weak defenses, meaning this point is the enemy's center of gravity, and striking it results in the enemy leaving the battlefield.

Deception: To ensure that the maneuver operation does not shift from indirect to direct progress due to the enemy's awareness and caution, it is necessary to divert their attention from the maneuver's movement through several deceptive operations. This diverts enemy forces to other directions, depriving them of the ability to confront or hinder the maneuvering forces during their advance into the depth.

Decisiveness: This means the determination and resolve to achieve the maneuver's objective by destroying enemy forces or forcing them to surrender, and pursuing retreating forces to prevent the formation of minor resistances, ultimately causing the enemy to leave the battlefield.

Characteristics of a Successful Maneuver:

- **Innovation**: This means conducting operations in a way that has no prior example and unexpectedly surprising the units being attacked.
- **Momentum**: Maintaining the attacking force's strength, motivation, and movement until the maneuver's objective is achieved.
- **Realism**: This means the operation should align with the existing realities on the ground, considering what is achievable and adding what is necessary to reach the objective while planning and executing it in the best possible manner.
- **Mobility**: This does not only refer to ground or air-transported forces or transportation means but also to utilizing new and unexpected approach routes, whether for advancing, resupplying, retreating, or relocating ships over land through unknown routes, as seen in the conquest of Constantinople.
- **Patience**. This is the most important trait a commander must have to act at the right moment, ensuring decisiveness is achieved.

The Difference Between Flanking Maneuvers, Encirclement, Complete Encirclement, and Penetration:

- **Encirclement**: A type of maneuver that involves advancing forces on both flanks and the rear of the enemy to surround them. Frontline forces may launch an attack to occupy the enemy's front or may refrain from doing so. Encirclement operations occur when the battlefield's characteristics allow for axes of advance enabling forces to penetrate deep without engagement until reaching the enemy. Unlike flanking, encirclement is carried out on a strategic level, requiring stronger, larger, and more self-sufficient forces.
- **Complete Encirclement**: The ultimate result of successful flanking or encirclement, whether from one side or both, resembling a pincer movement. Complete encirclement involves reaching the enemy's flanks or rear and surrounding its forces with a continuous line of troops capable of cutting enemy communication lines and attacking from all directions. This forces the enemy to divide their efforts between frontal and reverse confrontations simultaneously, creating a terrifying and hopeless psychological environment. Here, the attacking forces must outnumber the encircled forces. Additionally, the encircled forces should be isolated from other supporting forces by a natural barrier or have the supporting forces engaged in another offensive.
- **Penetration**: A technique employed in all types of maneuvers, carried out by individuals or small groups infiltrating the enemy's front lines from multiple axes with the aim of reaching a rally point to form a larger force capable of completing the assigned mission. Penetration may take several days to achieve as all elements converge on the target This can be done via land, tunnels, air, or water (channels, rivers, or seas). Infiltrating forces move under conditions of low visibility, such as night or fog. Penetration is a specialized technique for special forces and is most commonly used in guerrilla warfare operations.

Indirect Approach:
The indirect approach means striving to achieve the objective through political and military attrition. This includes psychological, economic, political alliances, international and regional pressures, and internal disintegration aspects.

In the military context, it means avoiding direct confrontation with the enemy in a decisive battle until the enemy becomes confused, surprised, and loses balance, achieved by approaching from unexpected directions.

The strategy of the indirect approach seeks to move from directions of minimal resistance and least predictability, not from paths of weakest resistance, as those are predictable for the enemy, and plans may already be in place to reinforce them if necessary. Additionally, the path of advance should threaten multiple objectives, so the enemy cannot anticipate the point of engagement and remains confused until the end.

Creativity in this strategy involves maneuvering forces dispersing during their advance, then converging toward a single target, sequentially moving toward multiple targets, or simultaneously attacking several targets.

In the indirect strategy, the psychological factor plays a dominant role. An attack on the rear of the enemy's army or one of its flanks creates a sense of helplessness among commanders, reducing their control and placing them in an unfavorable position for war. The army cannot repel a rear attack unless it turns to confront it, disrupting its balance and weakening its resistance, ultimately leading to its collapse. At that point, the only options remaining are flight or surrender. This is precisely what the indirect approach achieves with the enemy army.

In conclusion: The idea behind this strategy can be summarized as: "Weakening and exhausting the enemy's forces and breaking their morale through maneuvering before a direct attack."

A successful strategy is one that establishes coordination between objectives and means, achieves a balance between movement and surprise, aims to reduce resources, limit alliances, and diminish the objective conditions that might contribute to the enemy's resistance success (and the opposite is also true), all while accomplishing this with the least possible human, material, and moral costs.

In the name of Allah, the Most Gracious, the Most Merciful

"Encirclement and Division"

19 - Strategy of Maneuver [B]

This is the maneuver that exerts the most intense pressure

Military: Encirclement from all directions, complete blockade (closing all gaps), annihilation.

Political: Assassination of advocates and thinkers, killing, imprisonment, and displacement, leaving the people with no option but one (coercion), intellectual invasion of the new generations to change beliefs, cultural heritage, traditions, and Islamic customs (division). This is the war between the Muslims of East Turkestan and the criminal ruling Communist Party and the occupying China

Our patient people [Uyghurs] in East Turkestan must conduct a deep self-critical review of their path to understand the causes, conditions, and circumstances that brought them to this stage. Afterward, a reform movement and changes must be realized through an Islamic strategy to emerge from the turmoil and achieve the ultimate goal.

And, God willing, at the end of this book, I will write a vision of the strategy of preaching and jihad in China.

From the mercy of Allah, every closed door leads to another opening. What matters is knowing which door has been opened. It is very important to understand why the first door was closed. And even more, we must grasp how and why the other door was opened. And we must strive to make the best use of the time available with any door that opens. And we must not forget to learn from every closed door.

Summary of our experiences: "Do not close any door; leave it half-open... Emphasize this point."

Creativity is as extensive as the framework of maneuver allows, and for human intellect, there are no limits. However, creativity in Islam has its boundaries; thus, transgressing the limits of Sharia must be avoided.

The domains of maneuver span across all fields — political, military, psychological, social, economic, security, and beyond. It is the art of persuasion through the use of both soft and hard power.

In the previous strategy, we analyzed maneuver primarily from a military and material perspective, whereas in this chapter, we examine it more from a political and spiritual perspective. We also explained that maneuver aims to create both material and psychological effects through military and political means to achieve victory in battle, regardless of whether the war ignites or not

The psychological effect of maneuver acts as a shield that protects our soldiers from the enemy's reaction and as a driving force that motivates our soldiers to intensify the war effort until victory is achieved. Therefore, the spiritual effect operates in two directions: negatively for the enemy and positively for our forces.

The Psychological Effect of Maneuver in Encirclement and Division
Psychological warfare comprises a series of statements and actions aimed at influencing the enemy, including their commanders, individuals, political leadership, and people, to create specific perceptions or negate particular perceptions. This induces chaos and confusion in the enemy's camp and territory, affecting commanders' decisions, soldiers' morale and discipline, and discouraging the population.

This warfare is carried out in coordination with military and political operations and through military demonstrations and propaganda across all media and communication channels.

Encirclement: A military maneuver aimed at besieging a city, fortress, or fortified position. Here, the besieging forces position themselves around the location to cut off supply routes and prevent any support from reaching it, thereby compelling the enemy to surrender.

Encirclement forces the enemy to surrender and is also a political process aimed at pressuring the enemy's allies and supporters to prevent any support from being provided before or during the siege. An example of this is the siege carried out by the Prophet Muhammad (PBUH) and his companions at the T of Abu Talib, as well as the pressures exerted by the United States to isolate Iraq and Iran at various times.

Separation is a maneuver that combines political and military efforts, with the goal of preventing the enemy from exploiting the superiority of their forces. This is achieved by applying psychological pressure on the enemy, making them incapable of accurately assessing the situation. It also involves creating physical conditions that hinder the enemy from mobilizing their forces and weapons toward the desired strikes.

To execute **spiritual separation**: It is necessary to identify the strengths and weaknesses of the enemy, study the psychological and intellectual abilities of their leaders, examine the relationship between the people and the leadership of the enemy, and consider the enemy's national, regional, and international relations. These elements are used to plant an image in the minds of the enemy's commanders that they are not in a suitable position to resist our maneuvers This leads to psychological confusion within the enemy's forces, making them feel trapped.

To execute **material separation**: Surprise maneuvers and operations should be employed to disrupt the enemy's distribution and organization of forces This deprives the enemy of the initiative, scattering their forces by keeping them occupied in various situations. Additionally, deceptive maneuvers force the enemy to divide their forces, while simultaneously dealing heavy blows to the enemy's supply lines or threatening these lines. Conducting large-scale maneuvers to occupy reserve units and prevent the enemy's retreat measures is also crucial.

In historical military sieges, the danger comes from fear and confusion. To effectively implement a military siege, all available resources must be utilized, which leads to the dual erosion of the enemy's economy.

In psychological siege, the goal is to make the enemy feel as though they are surrounded from all sides, as if they are suspended in the air, with your presence constantly in their mind. You exploit their illusions to deepen their fears, increasing their anxiety and confusion. The psychological technique here is a smart economic move, where people are manipulated through presenting a practical view that feeds their personal ambitions. Additionally, by enticing them with appeals to their inner motivations, such as the desire for power, wealth, and immortality, this strategy ensnares their greed and makes them more vulnerable to their mistakes.

As God Almighty said: "Then Satan whispered to him and said, 'O Adam, shall I direct you to the Tree of Eternity and to a kingdom that will never decay?'" (Quran, Surah Ta-Ha, 120).

One key aspect of psychological warfare is to deeply analyze the psychology of the enemy commander and their staff members. It is crucial to understand the mental health issues that could harm anyone who attains power, even if they appear stable at first. This issue grows larger when deep-rooted childhood traumas are present in the individual's personality. Commanders who see themselves as "chosen ones" or those who are deceived by their aides are suitable targets for psychological influence. This can occur among leaders who believe they are specifically destined for such roles, like Hitler, George W. Bush, Trump, or even some princes in jihadist fields. These individuals often suffer from delusions of grandeur, a psychological disorder that makes them feel invincible, though they secretly harbor doubts.

In such cases, strengthening their doubts and presenting threats from all sides, even from their closest allies, is an effective strategy. Demonstrating that they are not entirely safe and allowing doubt to consume them can destabilize them, as Churchill did with Hitler. However, if the commander suffers from pride, they should be trapped by feeding their arrogance, disrupting their ability to think critically, making them oblivious to the preparations being made against them, just as Hannibal did to the Romans in the Battle of Cannae.

For those who feel a lack of purpose and seek to cement their name in history, simply provide them with financial resources and then gradually reduce or cut off these resources. This will create a dire situation where they become helpless and vulnerable.

Scandal or Pressure of Dependency: This is a maneuver aimed at besieging the enemy through secret deals and clandestine meetings, as has occurred in various historical instances, such as "Iran-Contra [39]" and guerrilla wars.

Examples from History:

The Mongol War is an ideal example of the implementation of the strategy of indirect approach, carried out at both the operational and strategic levels. The war was distinguished by its mobility and speed, allowing the Mongols to reach any location, creating an atmosphere of fear and astonishment in the hearts of their enemies, causing them to surrender with minimal resistance. [Genghis Khan]

The Killers , a title given to the group led by Hassan al-Sabah, provide an example of using psychological warfare in a different context. The philosophy of his group's control is not the focus here, but rather how he used his followers. "Sabah" managed to infiltrate individuals close to key political figures who were plotting to destroy them and was able to assassinate several of their leaders This gave rise to rumors that he could assassinate anyone, no matter how important, at any time and place. This created such a pervasive sense of insecurity among their enemies that they had no choice but to cease fighting them.

This is how psychological warfare works: all one needs to do is exploit the dark gaps in their hearts to make them disappear into the abyss, stirring their fears and dragging them into the depths of darkness.

Footnote: God Almighty says: "We will cast terror into the hearts of those who disbelieve because they associated with Allah that for which He had not sent down any authority. Their refuge is the Fire, and wretched is the residence of the wrongdoers!" [Aal-e-Imran: 151].

It is narrated in Sahih Bukhari from Jabir bin Abdullah that the Prophet ﷺ said "Five things have been given to me..."

[39]After the Iranian Revolution, the staff of the American embassy were taken hostage, so America, with its Arab allies, waged a war against Iran and took the lead in an international embargo to prohibit the sale of weapons to Iran. At the same time, Congress stopped funding the "Contras" against the "Sandinista" government in Nicaragua. Through backdoor channels, Iran agreed to release the hostages and fund the Contra war in exchange for receiving weapons. And the story continues.

It has not been given to anyone before me: "I have been granted victory with terror over a distance of one month...".
Terror is a double-edged sword; in war, it causes confusion to the enemy and helps in victory, and in times of peace, it frightens nearby enemies to establish security. In Medina, the Prophet ﷺ sent military patrols outside the city to exert psychological pressure on those who intended to harm Medina, giving them the impression that they had enough power for deterrence and defense against the enemy.
Indeed, terror and fear are a divine blessing for Muslims that they have not fully utilized in these times?!
Summary: Politically: The political strategy is based on influencing the psychology of the opponent and the human environment around him, creating an interactive perception that confuses the enemy and incapacitates him from making the right decision, or psychological influence that leads to a change in the loyalty of the people, or invites them to compromise, whether through tolerance or reconciliation. The goal of political strategy is also to achieve the maximum goals or victory without a real war, as at times it is better to attract the people rather than engage in conflict. Allah Almighty says: {And who is better in speech than one who invites to Allah, does righteous deeds, and says, "Indeed, I am of the Muslims?" (33) And not equal are the good deed and the bad. Repel by that which is better, and suddenly you will see that the one between you and him was an enemy will be as though he was a devoted friend.} (41:33-34)
And in the Battle of the Confederates, the Prophet ﷺ used the strategy of division when he suggested to his companions to disrupt the alliance of the disbelievers by giving money to some of their members, then created discord among them by sending Nuaym ibn Mas'ud among them. On the day of Hudaybiyyah, the Prophet ﷺ sent a gift before Halis ibn 'Alqama because he knew that he honored the rituals, and thus influenced him without speaking to him. Therefore, the political strategy is a permissible and wise practice that political leadership must handle with awareness, wisdom, and the ability to understand the depth of the people.

In military maneuvers, enemy forces are fixed along the front so that their weaknesses can be attacked. In political maneuvering, the front of the people, that is, their minds and hearts, is fixed using "strategic generosity." This includes kindness, mercy, forgiveness, and reconciliation, or it may involve using tribal or regional affiliations to influence them in such a way that psychological and personal rifts can be penetrated, and their hopes, desires, and even sometimes their pride can be used to neutralize them and remove them from competition or conflict. These methods can also be used to win their loyalty and empathy, ultimately attracting them toward oneself.

In political maneuvers, it is better to use media confrontation to reduce resistance and prevent the enemy's intentions. A front that is not stabilized with strategic generosity is stabilized through propaganda, rumors, strategic displays, and the threat of war, so that the enemy's mind can be infiltrated, his fears deepened, and he can be forced to make wrong decisions based on false information. This may lead to a loss of motivation to fight or prepare for war, or the threat of wasting time and losing the opportunity to respond to changes in political leadership. In other words, we pressure the enemy using strategic deception.

In conclusion, the strategy of siege and fragmentation: Why do we feel despair and confusion in a siege while we can invest in it in the strategy of "dead ground"? In short, the decision to use "dead ground" is made by us, and we plan it with great care to ensure that it surprises the enemy and guarantees success. However, in a siege, the enemy has already prepared for it, and escaping from it will be miraculous unless the individual has prepared himself for such situations. Therefore, military exercises for besieged forces are necessary so they can break the siege and escape from it. We must turn the siege and blockade into "dead ground."

No strategy of siege and lifelines that loses creativity is empty. In this case, the strategy will have limited impact. A creative person is someone who has correctly understood the principles of warfare. Creativity is a state in which there is a calculated adventure between doing it and going beyond it, which, despite the challenges it creates for the principles of war, brings about certain victory, provided that an experienced expert stands behind it in the field of operations. This is the inspiration that must be used to conquer the hearts and minds of young commanders as they progress in leadership.

In the name of God, the Most Gracious, the Most Merciful

Deceive them with a retreat

20- The Strategy of Ripe Fruits

When the fruits ripen, gentle breezes harvest them. Militarily, this goal can be achieved through successful maneuvers, and deceiving the enemy has always been deadly. The commander's task is to attract the enemy, who is chasing us, to a point where they can be destroyed.

This is not easy, it requires studying maps, examining the terrain and paths, gathering precise information about the enemy's position, intentions, and most importantly, the psychology of their commander and his tendencies and staff. Loyalty of the local people must also be considered. Then, a flexible plan must be designed that allows the commander to close the superficial gaps that appear during the maneuver and precisely time the gathering of their forces at a specified point to destroy the enemy who is chasing us.

An enemy whose forces are scattered during the pursuit and whose communication is cut off is an enemy close to collapse, waiting for the first surprise to start a chain of disintegration, causing the beads of the rosary to scatter quickly. Here, the fruits have ripened enough that the breezes can harvest them.

One of the worst diseases some commanders suffer from is insisting on direct confrontation, like the clash of bulls. This may be useful when there are many forces, but in any case, direct confrontation is very costly. If the goal is to destroy the enemy's forces, this can be done through other methods, such as a battle between a cowboy and a bull. This allows the enemy to attack, and then, by turning, they are surprised and struck repeatedly, gradually weakening them and eventually destroying them.

Focusing on and monitoring the enemy and predicting their movements is the essence of success in maneuver, just as penetration tactics...

In military operations, regular forces or special forces widely use this strategy to create chaos and confusion behind enemy lines.

Some may believe that honor lies in confrontation and direct conflict, but this is only an illusion that deceives the individual and justifies their mistakes. Addiction to direct conflict is as harmful as addiction to drugs because both destroy human reasoning.

In summary, maneuver operations pass through the deadlocks of attrition wars (direct confrontation) and provide better opportunities to achieve the forces' objectives.

Maneuver refers to: a rapid and surprise military movement at an unexpected time and from an unexpected direction, with the goal of crippling the enemy's ability to make decisions due to the surprise and confusion created. Typically, maneuver is an offensive operational action, but there are also retreat or defensive maneuvers.

Maneuver in peacetime: military exercises conducted by multiple allied countries or individual countries among different branches of their armed forces to improve performance, enhance field skills, and strengthen military bonds between the participating nations.

It is worth noting that political maneuvers are typically accompanied by threats and military operations, within the framework of a pressure or strategic deception plan.

Principles of maneuver: Maneuver depends on the commander's ability to clearly see the big picture and have a good understanding of the operational field. These abilities must be combined with the commander's mental capabilities, so that he must be able to...

To utilize one's resources and make the best use of them without being affected by or limited by the various stages of terrain or specific locations, the commander must create dilemmas for the opposing commander that make all their options unfavorable, causing surrender to appear as the best option. Alternatively, the commander must provide enticing opportunities that are actually hidden traps. A smart commander is one who hides their intentions from the enemy, ensuring that the enemy does not understand their goal and falls into a state of chaos that prevents them from planning. This is the art of interacting with principles.

1. **Surveillance and Intelligence:** This process is a continuous chain that starts with surveillance, reporting, guiding, and operationally striking the enemy. A skilled commander is one who clearly sees the path the enemy will take and sets an appropriate trap to capture them at the right time and place.
2. **Objective:** The objective must have two characteristics: first, it must be a critical point, and second, its defense must be weak because it is deep within or behind enemy lines.
3. **Mobility:** Tools that increase speed to achieve surprise based on deception. In the past, cavalry such as Khalid ibn al-Walid in the Battle of Uhud used this strategy, and today, airborne infantry, armored units, airborne special forces, and descending or naval operations are used for the same purpose.
4. **Flexibility:** This is only possible when the commander is aware of the characteristics of the terrain and the paths for progress in it, and can predict the enemy's responses and potential surprises, identify weaknesses and gaps, and use them to their advantage. It is a series of possibilities that must be solved with a series of sub-plans within the framework of the main plan. A skilled commander is one who does not get entangled in information but rather makes effective use of it.
5. **Economy of Force:** The principle is that the forces carrying out the maneuver must be small and well-trained. A mass of additional forces may harm the maneuver and expose its secrets.

6. **Decentralization:** Creating space for commanders to make appropriate decisions based on the situations they encounter and innovate while remaining committed to the assigned objective. Commanders should work independently and remotely, capable of making quick decisions in response to changing conditions.
7. **Surprise:** This strategy is a form of deception that keeps the enemy in a constant state of confusion The enemy does not understand your movements and is diverted from the main objective. You go to one place and appear in another, threaten one target and attack another, say one thing and mean something else. This is organized chaos, and when the enemy discovers it, the decision-making time has passed, and the only remaining option is to surrender to minimize damage.
8. **Security:** This strategy is a cover-up that eliminates any doubts and allows moving elements to operate confidentially in any part of the operation. It deceives the enemy's eyes who are monitoring your path and confuses them. Sometimes, for the success of the plan, it is necessary for some movements to be revealed along different axes to further confuse the enemy's command and sometimes lead them toward an illusion or towards their own destruction. Security is a complex process where the core principle is the confidentiality of movement, but in some cases, greater exposure can be more beneficial than concealment.

The goal of these maneuvers is to exploit the enemy's weaknesses in a way that renders them incapable of fighting. Therefore, the maneuver focuses on targets such as military command centers, logistical bases, support [reserve] forces, and retreating forces. It may also surround some of the enemy's forces or neutralize advanced allied forces, or assist in encircling enemy forces by blocking supply routes However, maneuver is not limited to encirclement or containment; deceiving the enemy through retreat is one of the most well-known and effective strategies of maneuver, and freeing the enemy from it requires nothing short of a miracle.

Maneuver Methods:

- **Siege:** Encircling from one side or from two sides (the "fork" maneuver).
- **Covert Penetration:** Secretly crossing the enemy's lines.
- **Raid:** A swift and surprise attack.
- **Ambush:** Planning to set up an ambush and launch a sudden attack.

Scope of Maneuver:

- **Tactical:** On the battlefield, as will be explained in the Battle of Walaja
- **Long-Term Strategic:** Such as carrying out raid and ambush maneuvers on supply lines, similar to submarine warfare in World War II.
- **Short-Term Strategic:** Like the actions taken by Lawrence and the Arab tribes allied with the British to cut the supply lines of the Ottoman army in the rear.
- **Volume of Maneuver:** Determined by the objective of the maneuver and the type of battle (offensive, defensive, or retreat) In operations such as penetration, encircling, or siege, these maneuvers are typically carried out by small, high-combat units, as seen in the Battle of Walaja. However, in operations like cutting contact or retreating, these maneuvers can be executed by the entire army, such as the strategic retreat in the Battle of Muta

The Battle of Walaja: The Persian emperor Ardashir ordered two armies to prepare to confront the Muslims The Persian forces gathered from all cities and garrisons in the capital, except for those stationed at the western border with the Eastern Roman Empire. Within a few days, the first army was ready Military advisors predicted that the Muslims would head northwest along the Euphrates River into Iraq, so Ardashir chose the Walaja region to block Khalid ibn al-Walid's movement and destroy his army

The first army of the Persian Empire, under the command of Andarzagar, marched along the eastern shore of the Tigris River, then crossed the Tigris and moved southwest toward the vicinity of Walaja, where it set up camp

In contrast, Khalid arranged a network of active eyes that kept him informed about the positions of the Persian armies. These agents were local Arabs who were enemies of the Persians. These agents informed Khalid about the concentration of the new Persian armies at Walaja and their large numbers.

Khalid was determined to confuse the enemy, and Walaja lay on the route to achieving that goal. With an army of about 15,000, Khalid moved toward the city of Hira and quickly advanced along the southern edge of the marshes. The Muslim army appeared on the eastern horizon and set up camp close to Walaja.

Khalid's maneuver with the Muslims followed a unified strategy and tactic against the two Persian armies:

- **Strategy:** The two Persian armies were on the verge of joining forces to prevent the Muslims. To address this, Khalid ibn al-Walid decided to launch a rapid attack and destroy the first army, under the command of Andarzagar, followed by the second Persian army, before they could meet on the battlefield.
- **Tactic:** Khalid decided to encircle the Persian army and attack them from behind, aiming to destroy their forces and prevent any retreating warriors from reorganizing and continuing the fight. Khalid's plan was a "Khamasha" maneuver.

Battlefield Position: The battlefield was a wide plain flanked by two hills, about two miles long, and with an elevation of 30 feet. The northeast of the plain merged with a dry desert, and near the northeastern corner, a branch of the Euphrates River called the Khasef Canal could be seen.

The night before the Battle of Walaja, Khalid sent two of his officers, **Busr bin Abi Rahm** and **Said bin Marrah**, each commanding a mobile force of about 2,000 cavalry. They were ordered to act as follows:

Each of them will take their cavalry during the night and quickly move towards the south of the Iranian camp. • When they reach the other side of the mountain range behind the Iranian camp, they will hide the men but keep them ready to move so that they can move quickly. • At dawn, the battle will begin, and they will keep their men behind the hills and place some guards to wait for Khalid's signal. • When Khalid gives his signal, they will attack the Iranian forces from behind, each from the flanks. Khalid arranged his army with the remaining 10,000 men against the Iranian army. Andarzaghar's plan was based on defense and allowing the Muslims to attack to wear them down, and by absorbing the attacking force, he started a counterattack to defeat the Muslim army.

The first stage of the battle proceeded according to what Andarzaghar had planned.

Khalid commanded the army to launch a general attack, and at this time, Khalid ibn al-Walid killed the Iranian champion, known as the "thousand men," which was a spiritual victory for the Muslims.

The Pliers plan.

The second stage of the battle began with a counterattack by the Iranian army, and upon observing signs of fatigue in the Muslim soldiers, Andarzaghar sent part of the heavy cavalry forward to attack the body of the Muslim army. The Muslims were able to hold them for a while, but as the Iranian attack intensified, the Islamic army began to retreat to destroy the attacking force and prepare the ground for the maneuvering forces to begin the full encirclement.

And with the advance of the Iranian army, Khalid ibn al-Walid signaled the maneuvering forces, and from the horizon of the hills behind the Iranian army, two brigades of warriors appeared, one behind the right flank of the Iranians and the other behind the left flank. The Muslim cavalry, light and swift, were able to create a surprise that confused the enemy, and the Iranian heavy cavalry could not solve this problem, especially since most of the Iranian forces were scattered across the battlefield. The Muslim army attacked the Iranian front again, and at the same time, the Muslim flanks extended to completely encircle the Iranians.

The army of Andarzaghar was trapped in a siege from which it could not escape, and the battle ended with heavy losses for the Iranian army. Only a few thousand Iranian warriors managed to escape. Andarzaghar himself was able to flee, but he went towards the Arab desert instead of fleeing towards the Euphrates and died of thirst in that region.

The maneuver depends on the collective efforts of a group of commanders, and this is a very significant psychological point, as it may create a kind of competition and pride among them. Competitive rivalry between peers is a race for higher rank in the eyes of the commander, and this is an immature perspective, but competition, in my view, means the synergy of their efforts and the performance of each one's duties to achieve victory, and this is the hardest task for any commander: turning "I" in the chest of the assistants into "we," thus achieving the team spirit. May God have mercy on Khalid, for women were not capable of giving birth to one like him.

In the name of God, the Most Gracious, the Most Merciful.

Negotiation during progress, and if you wish, I can say progress during negotiation.

-21- Strategy of Diplomacy

Negotiation is ancient, like humanity – and perhaps even before that – The first and most famous negotiation process mentioned in history for humans on Earth was that which took place between Adam (peace be upon him) and his two sons, Cain and Abel – Negotiation is a daily social and economic process before it is a political issue – Negotiation is a process in which the wills of two or more parties move towards each other to reach an agreement where everyone wins, each according to their psychological abilities and material resources – It is a process that depends on the ability to persuade in one side and the other and on what each negotiator has in their power.

The negotiation table is round – In negotiation, two sides may agree, or they may not agree – but they communicate – In negotiation, doors are never closed, there are always half-open doors – Negotiation is the mother language of politicians – Negotiation is both a science and an art – a science with principles that are learned... and an art that is executed by talents.

The maneuver of negotiation is different from imposition by sessions .
In the first – it is an understanding where all parties, relatively based on their strengths, win...
And in the second – the victorious side imposes all of its will on the losing side – In imposition, the victorious side, heedless, breaks and humiliates the loser and hardly allows them to breathe and continue life...
The wise victor gives the loser what leads to the end of the war and extends the duration of stability.

The imposition table is rectangular where the victor must sit – but the defeated sits in a place where they have nothing to do but listen and accept – a place where the imposition table is a formal matter – In imposition, there is no place for negotiation, and there are no doors, where rights belong to power – Imposition is the mother language of soldiers.
Muslims were called the victorious merciful – because they are merciful in their wars... merciful in their impositions...
– merciful in their dealings – merciful with their captives – merciful with their prisoners of war – merciful with their slaves – merciful in their hardships – because God has written kindness over everything

Diplomacy does not solely rely on adorned words or pleasant and gracious meetings, or shouting, arrogance, reproach, and threats; these are its media aspects. Diplomacy is a very complex process that requires proper preparation to be effective. Some of this preparation may include severe military actions, very powerful and deterrent words, gentle and subtle encounters, or exchanges with time.

It is a maneuver that always requires military and economic support at all stages, and in it, the power and eloquence of expressions are hidden, for it is there that the psychological power and wisdom of the negotiator lie. Khalid bin Walid says: "I come to you with men who love death as you love life," and Harun al-Rashid writes: "The answer to what you see is not what you read," and Muawiya says: "If there is a poem between me and the people, it will never be cut off."

Diplomacy is a process that passes from dreams and generosity and dialogue to anger, threats, and killing; it is a continuation of conflict from the tables of power, in the media, and on the pages.

In negotiation, what world politicians do and Islam denies:

• In the world, especially among Western Jews and Christians, negotiation is based on maneuver, strategy, deception, and treachery Therefore, the negotiator or ruler has no concern about breaking promises, as they believe the opposite party may soon find an excuse to withdraw from the agreement. This view is supported by the distorted Torah, which is filled with images of deception that corrupt the minds of its followers and lead their thoughts towards worsening, especially when it speaks about the prophets and their descendants, blaming them for the horrific behaviors and morals depicted in false stories.

Hello and the prophecy of Jacob (peace be upon him), the eldest son of Jacob (peace be upon him) and his daughter-in-law, the plot to steal the Egyptians during the Exodus, etc.

Trust is not a moral issue but rather a maneuver that, like friendship, can be bought and sold, and skill in display and execution is important; it forces the opposing party to trust them and give them their friendship, which they make the worst use of. Financial and non-financial bribes are offered in the name of friendship and a common future, and in their market, minds are bought and sold. With these, lands, wealth, even inheritances, customs, traditions, and all that makes humans human are lost.

• If you are weak, agreement is a maneuver whose purpose is not kindness, but it gives you time to delay the war until you are ready. Then you have the right to reclaim what you have lost, and if you are strong, you should not sit at the table to take everything you can; at that time, you can let go of simple things to gain precious ones. This is Machiavellianism, which comes with devilish advice that neither keeps its promises nor believes in the consequences of breaking them. America, with its multiple faces, is not concerned about its reputation, especially the distrust of it, because it forgets the power of the people and the promises it has broken. Thus, the principles of international legitimacy do not leave a strong one who wishes to show the reasons for their breach of promises. Trump – the Kurds, Iran, and most of his allies – he and others act according to Machiavellian principles: [The "well-meaning" ruler should not keep their promise when it goes against their interests].

And regarding the repeated promises of Pharaoh and their breaking by God's Prophet Moses (peace be upon him), and the habits among the Jews, even with the Prophet of God, the teaching and warning, the provocation and divine upbringing for Muslims in this regard, Allah says:

"Indeed, the worst of creatures in the sight of Allah are those who disbelieve and who do not believe. (55) Those who have made a covenant with you, then break their covenant every time, and they do not fear Allah. (56) So if you encounter them in war, strike their necks, and those who come after them, scare them, perhaps they will take heed. (57) And if you fear treachery from a people, then declare the treaty to them openly and clearly, for Allah does not love traitors." (58)

Surah Al-Anfal

Islam denies treason and hates traitors who break covenants. Therefore, it is forbidden for Muslims to break their covenant in order to achieve a goal, no matter how noble. The human soul is a single entity that cannot be divided, and when the soul justifies using a low means, it can no longer maintain a noble goal. Anyone who justifies the means for the sake of the goal is not a Muslim. This principle is contrary to the Islamic sense and sensitivity, because in the creation of humans and their world, there is no distinction between means and goal. Therefore, anyone who sits at the negotiating table with Jews or Westerners should know how they think and what their personalities are like in order to take necessary precautions. Studying psychology and understanding the personalities of enemy leaders helps the negotiator maneuver more effectively. On the day of Hudaybiyyah, the Prophet ﷺ sent gifts as a gesture to Halis bin Alqama because he knew that he respected religious symbols, and this would have an effect on him. This point should be understood by Muslims, especially in Palestine and Afghanistan.

Objective: When the goals for achieving them are different and based on the leadership perspective at different levels, the negotiator loses their power. The ruler wants to find a quick solution to increase their popularity and political acceptance both domestically and internationally. Therefore, they exchange public achievements for time. However, specialists tend to achieve the highest possible outcomes for their countries, which is why they exchange time for public achievements. In these conditions, the negotiator may hesitate between public interests and the personal interests of the ruler, while the opposing side, which has set its goals and is striving to achieve them, takes advantage of the contradictions in the opposing camp and leads the negotiation in their favor.

Eliminating Competitors:
The negotiator's skill lies in using discord within the ranks of the competition, separating the lower level (specialists) from the negotiations, and elevating the talks to the higher levels to engage with high-level policies. In this way, the negotiator consults only with the senior leadership, which allows them to control the course of the negotiations. This strategy can be formulated by separating the part that believes more time will bring greater benefits, leading to encounters with leadership that is impatient and seeks immediate gains to preserve their reputation or increase their popularity and legitimacy.

Confusing the Negotiator:
Focusing negotiations on legal discussions and verbal debates leads to increased frustration and confusion for the opposing negotiator. This causes them to fall into a series of mistakes that may result in revealing their cards too soon, giving the competitor the opportunity to take control of the atmosphere of the negotiations. Thus, the negotiation atmosphere is prepared for the negotiator's goal.

Deceiving the Negotiator:
Creating emotional atmospheres that show support and solidarity with the opposing negotiator is one of the ways to deceive them. Through this atmosphere, they are directed toward a common goal that is far removed from the competitor's main objectives. Feelings of friendship and empathy may mislead the opposing negotiator into believing that achieving a shared goal will ultimately lead to their personal goal, although in reality, no practical agreement has been made on this matter. This strategy makes the opponent appear as a supporter and center of attention, using encouraging moral words to lead them to accept the agreement designed by the competitor.

Preparation for Negotiation:
Preparation for negotiation begins with setting clear goals and understanding how to achieve them, determining the bargaining chips that can be used, and identifying the advantages that facilitate achieving the objectives. It is also essential to have an entry and exit strategy for the negotiations. Never enter negotiations unless progress has been made and damage has been done in the battlefield. If you are weaker, you should aim to prolong the negotiation period.

Maneuvers revolve around the ability to influence the opposing negotiator, and it is important to ensure that what needs to remain hidden does not get lost amidst emotional atmospheres. Carefully select your team and ensure that each member is an expert in the area assigned to them. Consult with your colleagues to understand what maneuvers the opponent might employ and what might be unexpected, so you can prepare appropriate responses.

If the conditions are favorable, take advantage of them; otherwise, conduct negotiations in multiple rounds, giving yourself and your team enough time to enter each round strongly. Be mindful of the time allocated for each round, as excessive time may diminish the opponent's motivation to negotiate. Endless time reduces the importance of the negotiation, so you must set a specific time frame to conclude the negotiation. If negotiations do not result in an agreement, leave the doors open for future rounds under better conditions and terms.

Conclusion:
Politically, negotiation is a continuation of war, but not every negotiation involves conflict with the enemy. Sometimes, negotiation is for creating alliances or making common agreements with friends. This is common in negotiations between neighbors and in business transactions. At times, it can be called a dialogue. Ultimately, the most important thing is communication, not the verbal details.

Attention to Preventing Some Pitfalls in Negotiations:

1. **Do Not Show Generosity in Negotiations:**
   Trying to reach an agreement with kindness and generosity may be perceived as a sign of weakness and could lead to exploitation by the other side. This behavior can soften the enemy's stance or even be seen as a form of humiliation or arrogance. Moreover, the other side may not reciprocate the kindness. People usually respond positively to kindness only when they are compelled to do so or when there is a benefit for them. Attempting to gain trust through kindness could create an opening for evasion, deception, and exploitation. To secure the other party's cooperation, you must remain ahead of them in the field and strike effective blows. This is the only guarantee that kindness and generosity will be effective in negotiations.
2. **Do Not Make Requests Out of Weakness:**
   Do not allow your enemy to separate you from your environment or give your allies an opportunity to impose guardianship over you. In a world where power is revered, nothing can be gained through weakness. Convert weakness into strength with determination and perseverance to continue your path, with activity and defense of your cause. Use all media to bring attention to your issue and focus on factors that will generate support from each audience group. Build a network of connections with anyone who desires or supports change.
3. **Never Settle for Less:**
   Requesting a small amount indicates weakness, not strength. In negotiations, you must create an image of power, decisiveness, and firmness in the mind of the other party. This will increase their respect for you and propel you forward. Like traders trying to gain trust, do not haggle; instead, show your strength As a fighter, buy time to achieve a stronger position. Threaten to leave the negotiation table and escalate your military actions. When you are at the negotiation table, do not let the enemy only see the olive branch of peace. Always be ready to display the sword if necessary.

Points About Negotiation and Relations Between Beliefs:

One should not be deceived by the illusion of complete harmony between two different ideologies. Even if peace is established between them, it usually does not last due to either disagreements or the expiration of the agreement's term. Facts often change, interests shift, and compromises may not continue. Islam granted the People of the Book (Jews and Christians) and other opponents the right to live in their own lands, ensuring their security for their lives, religion, sanctities, and property. In contrast, the West has historically persecuted Muslims for their beliefs.

Permanent peace between two differing ideologies is an unrealistic notion One must always be prepared for war when necessary, but should not be deceived by the feeling of victory, nor fall into vengeance or humiliation. The focus should be on presenting one's own methods and values, not seeking revenge, which only leads to increased hatred and destruction. Revenge creates a cycle of anger and retaliation, perpetuating violence.

The victories achieved by Muslims were not for revenge but for the realization of peace and justice, with mercy being their motto, while the invaders had nothing but arrogance and pride. The Muslims who conquered lands had open hearts and noble values, which made Islam accepted in the hearts and minds of the people.

In the Name of God, the Most Gracious, the Most Merciful

Know How to Conclude Matters

22. Exit Strategy

Before signing any agreement, Arabs must understand how they will resolve it. The wisdom here is not to enter into conflicts that lack a proper and realistic solution. Continuing pressure on the enemy without providing them any escape that makes them feel saved is unwise. A successful siege is one in which the trapped party has hope of salvation. Otherwise, they will resist until the last moment.

Exiting requires at least two parties, and you are one of them. Do not enter a battle unless you know how to exit it. Do not besiege your enemy unless you know how to end the siege. How can you make the conclusion something that, in the eyes of some, marks the beginning of a new era? The goal should be to guide the world towards God, so avoid selfishness and pride, and focus on humility.

The weapon of forgiveness is more powerful than the weapon of vengeance. This is a political step that attracts hearts and minds. The conquest of Mecca is a prime example of what we wish to write about. It is a form of magic that extends a hand to the enemy to move them from the despair of the end to the hope of a new beginning. It is the art of transforming human emotions from the shame of defeat to participating in victory.

So, where will our victory take us?

Actions are known by their endings, and the future can be seen in the grandeur of beginnings and endings. The greatness of an end lies in its ability to create new and innovative beginnings. This is the path of reformers and righteous individuals. Decisive victories and the decisions that accompany them reveal their principles and display their future vision in the politics of the people.

"Go, you are free..." These three words shortened the path for the fearful, broke the chains of worry, and removed the feeling of confusion from their hearts. The greatness of this end reflected the greatness of the Prophet, the leader. These words ended a long phase of conflict, transforming chaotic and uncertain conclusions into a beginning full of hope and glad tidings. The weapon of forgiveness, in binding hearts and minds, is more powerful than any threat, warning, or shedding of blood. This weapon extinguishes hatred in hearts and opens minds to a fresh start.

Thus, the disbelievers of Mecca were transformed from the narrowness and darkness of disbelief into the vastness and light of Islam, joining the ranks of its supporters. Islam does this with every victory and opening; it does not make it the end of the path but creates a new life for those who once stood against it. Allah, the Almighty, says: "Accept forgiveness, enjoin what is good, and turn away from the ignorant" (Surah Al-A'raf, 199). "Those who spend in prosperity and adversity, who restrain their anger, and who forgive others God loves the good-doers" (Surah Al-Imran, 134).

This is an extraordinary artistic painting, in some of its angles depicting blood and body parts, the dust of battles, the sound of weapons, and faces smeared with sweat and dirt Then, at the height of victory, the end of the matter was accompanied by the genius of the inviting leader and skilled politician, whose goal was to save humanity, not to destroy it. His goal was to guide them from darkness to light, opening a path for them to a new beginning, one that ended the war and brought a future of peace.

This unparalleled model of the professional commander does not seek the emotions of victory The grandeur of the conquest of Mecca competes with the grandeur of its beginning at the "Cave of Hira."

"Go, you are free!" This phrase cut the chains of Satan, tore apart the garments of revenge, pulled anger from the hearts, melted anxieties, and ended the war with the Quraysh forever with the smile of the merciful conqueror.

This speech revolves around the art of communication and interaction with others, even with enemies, in moments of sensitive endings to conflicts — moments where you either leave your enemy in continued animosity or draw them towards a fresh hope with the generosity of a victorious hand extended for their liberation from the pains of an enduring end. It speaks about utilizing victory in a way that removes the shame and humiliation from the defeated and invites them to participate in the process of construction, bringing an end to the conflict. Allah, the Almighty, says:

"And who is better in speech than one who invites to Allah, does righteous deeds, and says, 'Indeed, I am of the Muslims'? And not equal are the good deed and the bad. Repel [evil] by that which is better, and thereupon the one who between you and him is enmity will become as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except the one who has a great portion [of good]." (Surah Fussilat: 33-35)

This powerful commander fully understands the importance of decisive action in war and the humility required in victory. Without a doubt, this Muslim commander enjoys great benefits in both this world and the Hereafter. He excels in the art of winning hearts, and nothing can capture hearts and minds more than the humility of the victor and his mercy.

The power of humility brings a complete victory, one in which the enemy's will is conquered, and they are deterred from continuing the war. The results gained from the power of humility are far greater than those achieved through the violence of weapons and force. A peace based on power and humiliation, at its core, invites further conflict, because the free-spirited soul despises such peace.

Alexander the Great, with his army of 40,000, conquered the East because he established good relationships with the people of the lands he conquered. He placed people in their rightful positions, lifted taxes from them, compensated for past injustices, and prevented the plunder of his soldiers. Instead of exploiting the people like other conquerors, he provided the security they longed for and, through this, severed their ties with their former enemies.

Alexander established justice and provided security for the people, yet he did not divide their resources nor create a wall of arrogance and exploitation between himself and them. Instead, he opened the doors of mercy and communication, even marrying Iranian women, blending with the culture he conquered. Why then would the people rise against him or overthrow him? They saw him as a savior, not just a conqueror, and thus, cities remained loyal to him for a long time, even when he was thousands of miles away. Centuries passed since Alexander's conquests, and with the arrival of the conquests of compassionate victors, the Muslims followed a similar approach but went even further. They added religion to their methods, guiding their enemies from darkness to light This is the way of every great conqueror.

However, when the Soviets decided to make Afghanistan a part of their system, they disregarded the nature of the land, its people, and its history. They ignored the regional and global environment that was waiting for revenge on the Soviet Union. This blindness stemmed from the greed for victory when crafting their strategy. And when they wanted to exit Afghanistan, everything collapsed, and they did not know how to leave! Their strategy had no exit plan.

For them, the idea of change was like a daydream. They had been involved in Afghanistan's development since the 1950s, with the Salang railway linking the two countries. Initially, they supported the coup of Daoud and then helped install the government of Hafizullah Amin, whose brutal methods angered the Muslim people. They later corrected their mistake by replacing him with Babrak Karmal. They sent a 75,000-strong army, and the Chief of Staff stated that Afghanistan was not Eastern Europe and that it was better to find a political solution to the crisis. The Soviets moved quickly, and the occupation was easily carried out, with Karmal placed in charge. Campaign leaders declared the mission accomplished! This was the illusion and arrogance of power.

The people of Afghanistan took up arms and began guerrilla warfare against the Soviets and the regimes of "Babrak Karmal" and later "Najibullah." Then, regional countries like Pakistan, fearing the spread of Soviet influence into their territory, started supporting the Mujahideen. Arab and Islamic countries, gradually encouraged by the Americans who saw an opportunity for revenge against their old enemy, joined in this support. Afghanistan gained significant Islamic and global backing, to the point where it seemed as if the world had united against the Soviets. This support was not limited to sending weapons, money, and humanitarian aid; the Islamic Ummah sent its youth from all fields of expertise to help the Afghan people.

The cost of war for the Soviets increased, and they found themselves caught in a military trap. They lost over 14,000 soldiers, their economy deteriorated, and they did not know how to exit a war that had yielded no victories for them. The military, political, psychological, and economic damage was immense. The Soviets suffered to the point where retreat became the only viable solution. Without a clear exit strategy, they tasted the bitterness of defeat and lost confidence in their army. They could not bring the conflict to an end, as the Mujahideen continuously struck devastating blows to Soviet pride. The Soviets lost the means to end the war, and they no longer knew how to define their global standing when the Mujahideen were emerging victorious, with Pakistan and, behind it, the United States, backing them.

As victory for the Mujahideen drew closer, the Americans broke their ranks and pushed them into a civil war. In 1988, the United States intervened in the Geneva Accords to arrange the Soviet withdrawal from Afghanistan, which was completed in February 1989. The U.S. intervention aimed to achieve several goals, with the most important being to prevent a Mujahideen victory in Afghanistan.

A decisive commander could have achieved a non-humiliating exit for the Soviets through a peace agreement, allowing them to avoid defeat while still pursuing their interests in Afghanistan's natural resources, the construction of a gas and oil pipeline from Central Asia through Afghanistan, and reaching mutual understanding with the Soviets on various issues, such as nuclear weapons, spheres of influence, and resources in Eastern Europe and Central Asia. In this way, the Soviet Union could have been brought to a conclusion with dignity.

Pakistani General Mohammad Yousuf, who had experienced the war from the beginning, noted that the Soviets should have paid war reparations to the Islamic Emirate, similar to how Germany still pays reparations to Jews influenced by the Holocaust myth.

In October 2001, the U.S. invasion of Afghanistan began, which had been planned even before the September 11 attacks to achieve various objectives. The most important of these included overthrowing the Islamic Emirate of Afghanistan to establish a secular democratic system, reinstating heroin production, building a pipeline for Central Asian gas, destroying the Al-Qaeda group, and seizing Afghanistan's natural resources such as oil, gas, lithium, and precious stones

However, over time, failure and defeat became apparent to the Americans, who realized they were unprepared to leave Afghanistan As the failure and crisis became evident, the Americans decided to end the war and withdraw from Afghanistan to prevent the decline of their international standing. Following the Doha negotiations, the withdrawal of U.S. forces from Afghanistan began in May 2021 and concluded on September 11, 2021. Thus, the longest war in U.S. history, lasting 20 years, came to an end

Yet, many questions remain about whether the U.S. achieved its goals during this period Yes, the U S succeeded in reviving opium poppy cultivation, which had been banned by the Islamic Emirate of Afghanistan, and engaged in the drug trade. Furthermore, the U.S. plundered Afghanistan's natural resources and hidden wealth in its rich and untouched land. However, did the Afghan people allow the Americans to exploit these resources? No, they fiercely prevented the Americans from exploiting these resources freely and made their lives difficult in the process

Afghans did not allow the U.S. to find comfort in their land, making the cost of the war financially, spiritually, and humanely very expensive for the Americans. The U.S. failed to dismantle the Islamic Emirate, just as it failed to establish a secular democratic system. With the last soldier's departure, the system would also flee, inshaAllah. The U.S. also mistakenly helped expand al-Qaeda[40], and revolutions began in Islamic countries against rulers[41] whose corruption was exposed, leading to their removal from power. These revolutions even threatened to rise against the hereditary systems in the Gulf, Maghreb, and the borders of Palestine.

The Islamic Emirate is still reaping the benefits of its victory and today is expelling the Americans, and inshaAllah, it will ask for compensation for 20 years of war in the future. The Emirate is preparing the country and its people for the re-establishment of its system, which shows their deep understanding and awareness of the strategy of exit. Afghanistan, may you be blessed with your land and people.

The question is: Were the Americans more aware than the British, who left almost two centuries ago, or the Soviets, who withdrew three decades ago? Or did they fall for the situation after the fall of the Ottoman Caliphate and the colonial dominance over the lands of the Muslim Ummah? Or is it that foolishness is incurable?

If the West had allowed Muslims to govern according to their religion, it is possible they would have united under their own shadow.

[40] The rule that initially began in Afghanistan spread across the world and transformed from a single rule into more than nine official rules: Afghanistan, Maghreb, Yemen, Somalia, the Peninsula, Egypt, Libya, Levant, Iraq, and more, and Alhamdulillah, it is growing as one Ummah embraces it, and the war between them and the Americans continues.

[41] One of the problems of revolutions is that they have only changed the rulers but not the system.

The policy they set allowed the callers to present their religion to the people, and if the West had spent the costs of their wars on developing their countries, there would have been no wars in the world. People would live in happiness and love, peace would prevail across the earth, and trade would represent harmony among nations. However, they chose to be the slaves of Satan and his armies. This is the reality of their governments and armies, and their duty is to corrupt the earth with everything in it to satisfy their greed. It is the responsibility of their people to restrain them before it's too late.

The Americans will leave, and they must pay reparations to the Islamic Emirate. Does Germany still pay reparations to the Jews under the illusion of the Holocaust?

It's important to understand that victory in war does not mean the end of the conflict, as the struggle will continue until the defeated either join the victorious religion or the opposite. This is why we must be cautious and avoid complacency, and be careful when dealing with those in whom faith has no place. We may win the war, but we must keep the conflict smoldering under the ashes because some enemies will always wait for an opportunity to reclaim their independence and spread their beliefs and fulfill their aspirations. As soon as conditions change, conflict and revenge will re-emerge, and the events of history are many.

Effective exit strategies are the art of dealing with enemies during victory. There is a significant difference between Islam and colonialism: colonialism disguised its political slavery by turning some of those whose lands were occupied into allies and agents, while Islam gives its enemies full freedom of choice, conditional on paying jizyah. There is a huge difference between these three situations: first, the governmental systems in the process of alliance remain national and loyal, preferring interactions that preserve their dignity and status among other nations, but in their military alliances and foreign policies...

For a colony, just as its economy is somewhat dependent on a deep partnership with the colonizer, one could say that Germany and Japan are examples of this type

Provided the alliance treaty guarantees the rights and independence of the allies and cares for their people, preserving their dignity and assets and securing their future, these nations would not think of change in the short term

Secondly, regimes dependent on colonizers are often made up of traitors, criminals, and murderers who have sold their homelands and beliefs. For them, values such as honor and dignity are non-existent. They care nothing for their nations and are only concerned with satisfying their desires and moral corruption, effectively being slaves to the colonizers. Thus, they have no internal or external options One could argue that the ruling regimes in the Gulf countries, monarchies, and many Arab and Islamic nations are examples of this type However, these regimes are divided into two parts: one has deceived its followers into forgetting their principles and beliefs, misleading them with fleeting pleasures and moral corruption. The people in this group live under conditions similar to those in countries under alliance, and thus, they do not think of change in the short term.

The other part of the people has been pushed into hardship to distance them from their beliefs, tormented with poverty and need, humiliated to be looked down upon by other nations. The people in this group, who are oppressed by dependent regimes, will never sleep without thoughts of revolution against their regimes until the moment for their explosion arrives.

This moment will not come unless the people target the real enemy that supports the regime and strengthens its foundations. The people must, with all their power, target the Americans or any other occupiers[42] and take revenge on all their interests in Islamic lands and across the world, particularly their economic interests, so that the Americans and others will be forced to withdraw their mercenaries. This will allow the people to be freed from their oppression and establish a government under the banner of their own beliefs, managing the stolen wealth under principles supported by their faith.

[42] France in West Africa and the Levant, Spain and the occupied cities of the Maghreb, India and Kashmir, China and Eastern Turkestan, etc

Life with freedom and justice

Third: The nations that Islam targeted and live under its shade, after the end of war, Islam offered them the choice between believing in it or paying jizya. Some of them became Muslim and were treated like Muslims in rights and responsibilities, while others remained on their religion and, in return, paid the jizya to have security and peace, practice their religion freely, and have their lives and wealth protected. According to the testimony of Jews, Christians, and others, their wealth and property were not confiscated; instead, they were invested with freedom and security, and they performed their religious rituals without interference. Generations and women lived in peace among Muslims, and no harm or oppression was done to them. The justice of Islam provided everything they needed to establish their lives.

And advice for the Muslim mujahideen and revolutionaries: Your countries will soon fall into your hands, if you persist and remain firm in the process of change. Despite all the hardships, victory comes with patience and perseverance. Avoid repeating the mistakes of past experiences. And learn that there is a big difference between defeating enemies and defeating their agents: First· Their system and regime must be completely eradicated, along with all institutions working under their ideology, because there is no good in them, and their actions must be accounted for without mercy, for they showed no mercy to anyone, and there will be no mercy for them. Second: One must have skill in the battlefield, and their strength must be broken and their power destroyed, then .. we must have control over ourselves, rid ourselves of greed, illusions of grandeur, and the desire to humiliate them, and behave with humble victory; so that we may end the enmity of their nations and open the door of their hearts to accept the religion. "Therefore, Allah imposed jizya on them to preserve what sustains their lives; and there is no objection to adding what we are certain of."

They confronted their treachery and educated their wandering people, preventing them, and may Allah have mercy on Abu Ubaidah Amir bin Jarrar, who, when leaving Damascus, returned the jizya to its people We must know that liberation from the desires of the soul helps in spreading a comprehensive ideology, capturing minds with its wisdom and opening hearts with its compassion, and preserving rights with its justice Thus, the exit strategy achieves its goal from the conflicts.

If you do not know how to close the door, do not open it. If you know the entrance but do not know the exit, then do not risk entering. The one who does not stop at the right moment will soon drown in the moment of their own defeat. The one whose guards build something for them and create a persona that they do not deserve will soon lose it. The one who starts a war without knowing why will not know how to end it and will learn the hard way how foolish they were.

In our time, communications and media have become a greater power than politicians and weapons. The media has always been one of the most powerful tools in the hands of governments and has always supported the moments of exit from wars and crises, but it is no longer exclusive to them The hands of the oppressed have also reached it, and they have used it well. Since September 11 and during the Islamic Spring revolutions, the media has played a significant role in the hands of mujahideen and revolutionaries, enabling them to transmit what the enemy wanted to hide from the eyes. Al-Qaeda fighters in Somalia made excellent use of this tool and, during the attack on the U S airbase in Camp Simba, communicated with their people and kept them informed of the events. Today, the fruit of these communications has ripened in Palestine.

The people of Palestine have acted well in communicating with the world. They have shown what happens to them, the oppression and torture they endure, and have made the world admire their courage and power in defending their rights.

Entering and exiting war is well reflected in Trump's corrupt efforts over his four years to separate the Palestinians from the Islamic ummah and tarnish their image, a task that Netanyahu, the fool, failed to realize. This is the case for anyone who enters the field, not knowing how to stop or exit. This is the subject of our lecture.

Opinion on the victory of the Palestinians: It is necessary to study Trump's four years, which dealt severe blows to the Islamic nations, to understand what the rockets from Gaza achieved in eleven days. They ruined 1460 days of effort, costs, dominance, repression, oppression, theft, and the usurpation of rights. Anyone who finds it difficult to understand those four years should study those eleven days. "Netanyahu's malice led him astray." With his attempt to seize homes in the Sheikh Jarrah area, he lost everything that Trump and Kushner had done for him, the Jews, and the Zionists. During Trump's tenure, the Palestinian issue was deprived of Arab and Islamic support, and people were selectively and forcibly led toward the "deal of the century." The Palestinians were introduced as oppressive aggressors, Hamas was labeled a terrorist organization, and the Muslim Brotherhood was demonized and stripped of the label of moderation, being instead tagged as jihadists and terrorists. Arab rulers, especially those in the Gulf, recognized Jerusalem as the capital of the Jews, and one by one, openly and secretly, they knelt and presented obedience and loyalty to the Jews under the guise of "normalizing relations," and instead of preserving the nation's revenues and generations, they handed them over to the White House and to the one residing there.

They openly gained a trillion dollars, which had been hidden before. However, Gaza and its people were left trapped in the depths of the siege.

And suddenly, the war began with the cry of a woman, and women have always been the spark of fires in the Sheikh Jarrah neighborhood during wars.

In front of a Jew who was like a greedy pig, he shouted with power and courage: "You are stealing my house." The pig responded: "If I don't steal it, another will come and steal it." His shouts stirred the zeal of the people of Gaza, who with their rockets, rained down on the cities of the Jewish occupiers and, with the first shot, destroyed the Iron Dome strategy in its first real test from its root. The action and reaction continued, and with the first tower that collapsed, Palestine once again became the historical issue of Arabs and Muslims, and all eyes in the world were focused on it. Trump's four years seemed to have been nothing, and unity was created inside Palestine, and the ummah united to support the Palestinian cause. The Jews lost the respect and sympathy of the Western nations. The people of Palestine were able to break free from the isolation imposed on them.

And when the enemy's tanks and armored vehicles could not advance a step in Gaza, fearing capture and destruction, the Arab and Muslim rulers, who had disease in their hearts, quickly mounted to assist and support so that the carpet beneath their feet would not be pulled away.

But the hypocritical Western governments, claiming human rights, only saw the right of self-defense for the Jews because they are still slaves to the Jewish brokers who brought them to power. But all of them were oblivious. The time for such statements is over; when the media held sway and spread their lies, there was no longer a place to hide the truth, which was broadcast through internet channels, satellites, and even official media. A video showing the collapse of a tower due to the demoralized spirit of the Jewish army cannot be hidden, because the power of Palestinian weakness broke the weakness of Jewish power. Because communication and contact with the world have limited their crimes.

The victory achieved in Gaza was an unprecedented political victory, and Muslims must evaluate it and not let it slip away but grow it and prevent corrupt Arab governments from seizing it for their own benefit and dragging the victory from beneath their feet. If not, why did Sisi's trucks line up to support Gaza with half a billion dollars, while just a few days earlier they disavowed them? This is a quick effort to contain Netanyahu's foolishness and empty the Palestinian victory of its content and label jihad and its fighters with something that is not in them.

Do the people of Palestine have the right to celebrate and congratulate? Yes, because with trust in God, with pride and support for their families with missiles of dignity from Gaza, and with this historical persistence, they have powerfully returned to the embrace of their nation and even returned their nation to their embrace, despite Trump, Kushner, Bin Zayed, Salman, and Sisi. And this is how Muslims act when they have weapons in their hands. Netanyahu, continue your foolishness, may God not reduce the foolishness of the Jews, and may your migration begin to the garbage dump of history, because the decisive battle is on its way.

Strategy must set the finish lines just as it plans for the start. What is always demanded from war is to end the state of war and guarantee life in peace. The export of an ideology that turns nations into a community, where no race rules over another but a religion that gathers them under its political shade, rules. The ultimate greatness helps reduce civilizational conflicts, but it does not prevent internal battles, desires, and greed of some, because the conflict still continues with Satan. We are in a trial until the true end of every human arrives. Death... because death is the truth.

And since death is the truth, we must plan for a strategy to exit the world to pave the way for happiness in the afterlife. Because actions are evaluated by their end.

Section Five:
A kind of war

In the name of Allah, the Most Gracious, the Most Merciful

Unconventional Wars

Man strives to destroy his own kind with what his hands have created. Some things, if not created, would have been better not to exist for humanity. It seems that the Day of Judgment depends on the corruption of humans. We face a corrupt, immoral, and criminal global system whose goal is the genocide of humanity, and no one will be safe from it, whether this destruction occurs through traditional and brutal wars, or nuclear wars and their devastating consequences, or biological wars and deadly viruses, or chemical wars and their poisons.

We face a system that will not voluntarily abandon these plans. It is the duty of the people of the Earth to rise against them, not only to stop the factories of war and the laboratories of genocide, but to change the global system and eradicate it from its satanic roots. These rebels cannot stop the movement of one or two nations or a people separated from their gender. This is a call to awaken the human conscience of all people. Change is only possible through the efforts of the Ummah of "There is no god but Allah, Muhammad is the messenger of Allah" and those who love justice, those who despise oppression, and the oppressed who long for freedom from all the people of the world.

On the other hand, we also need to create a governing system that sees from its soul, not from its desires and greed, a system that sees human beings and their purpose on this Earth. A system that protects humanity, preserves their rights, and upholds their values, heritage, customs, and traditions. A system that submits to Allah to cultivate the Earth and establish justice. This is the effective remedy for extinguishing the fires of dirty wars.

Wars are different depending on the center of gravity targeted to achieve victory in battle. In conventional wars, the center of gravity is usually leadership and control, and if it is destroyed, the forces will not be able to continue fighting. In guerrilla wars, the center of gravity is different, as the war is about minds and thoughts with political and military actions, where operations damage morale with the aim of striking at logistical supply lines; political efforts to gain popular and foreign support are also targeted. In asymmetrical wars, the center of gravity of the enemy is its economy and internal stability, where oil lines and commercial shipping lines at sea, air, and land are targeted. Internal strikes lead to the suppression of freedoms under the guise of community security, and their effects remain long-term. Dirty wars also aim to destroy and annihilate human populations, but recently one of their tools, influenced by the economic effects of the COVID-19 virus known as "Corona," has been eliminated.

The continuous human war between minds, wills, methods, and civilizations will persist because this war is related to oath and renunciation. Allah, the Most Exalted, in His wisdom has left Satan until the Day of Judgment, and Satan has sworn to mislead them and give them false promises. Allah, the Most Exalted, says:

{He said: "Grant me respite until the Day they are resurrected." (14) He said: "You are of those who have respite." (15) He said: "Then I will sit in wait for them on Your straight path. (16) Then I will come at them from before them, and behind them, and from their right and from their left, and You will not find most of them grateful." (17) He said: "Get out of it, disgraced and expelled. Whoever of them follows you, I will surely fill Hell with all of you." (18) (Al-A'raf)}

And Allah, the Most Exalted, says:

{So when I have proportioned him and breathed into him of My Spirit, then fall down to him in prostration. (29) So the angels prostrated, all of them entirely. (30) Except Devil; he refused to be with those who prostrated. (31) [Allah] said, "O Devil, what is the matter with you that you are not with the prostrators?" (32) He said, "Never would I prostrate to a human whom You created from clay, from molded mud." (33) [Allah] said, "Then get out of it, for indeed, you are expelled. (34) And indeed, upon you is the curse until the Day of Recompense." (35) He said, "My Lord, then reprieve me until the Day they are resurrected." (36) [Allah] said, "Indeed, you are of those who have reprieve." (37) Until the Day of the time well-known. (38) [Devil] said, "My Lord, because You have put me in error, I will make [disobedience] attractive to them on the earth, and I will mislead them all. (39) Except, among them, Your chosen servants." (40) [Allah] said, "This is a path [of return] to Me that is [straight]. (41) Indeed, My servants – no authority has over them, except those who follow you among the deviators. (42) And indeed, Hell is the promised place for them all." (43) (Al-Hijr)}

Traditional War:
This is a war fought between two military forces in a well-known and limited operational field. This type of war is a direct confrontation in which traditional weapons such as swords, rifles, spears, arrows, artillery, as well as vehicles like horses and tanks are used. In these wars, airplanes, ships, and submarines are also used as modern military tools. The principles of war are derived from these types of wars, where the spirit of individual and group heroism is visible, and prominent military commanders showcase their skills. These types of wars continue and do not disappear, as direct confrontation is its essence.

Guerrilla War or Revolutionary War:
This war is fought between a traditional military force and small popular forces that over time become large and organized. This war is not limited to a specific operational field but involves the entire country's territory. Guerrilla forces fight in rugged areas, and secret groups in cities support them. In the early stages, the war focuses on quick and surprise attacks (such as raids and ambushes) and rapid retreats from the location. Over time, a balance is achieved when the army loses its strength and resorts to defense. Eventually, the war ends by expelling the occupier and overthrowing its puppet regime. Political efforts play a major role in raising awareness, and the media acts as the main weapon for presenting the correct cause, attracting support, and gaining material backing and allies. Guerrilla warfare typically benefits from a single leadership that encompasses military, political, and economic aspects.

Asymmetric War:
This is a war that has recently emerged and was invented by the al-Qaeda group with the aim of weakening the global system. The goal of this war was the liberation of the Islamic Ummah from puppet regimes, as well as preventing the intervention of the global system and supporting Jews in Palestine. This war began to stop the violation of Islamic sanctities and cultural heritage, as well as to prevent the plundering of resources of generations and the corruption of humanity. The peak of this war occurred on September 11, 2001, when the United States of America faced, for the first time in its history, a group that did not have a state. This group included professional military groups that attacked the political, economic, and military symbols of the United States, exposing America's ideological and ethnic racism and challenging its democratic system. This war became distinct by expanding the operational field to the entire world to strike U.S. interests globally. The war was heavily reliant on political awareness efforts from the Islamic Ummah and the financial support it received, as well as the reactive movements of the children of the Ummah who, without direct coordination with the group, carried out military strikes. In contrast, the United States, with its 48 military allies, attacked al-Qaeda's hideouts in Afghanistan, and over time the war became security-focused. The U.S. carried out operations in other countries, used drones (unmanned aerial vehicles), and sometimes conducted ground operations and targeted al-Qaeda leaders. This war continues in its early stages. The U.S. also attacked Iraq under the guise of fighting al-Qaeda, even though Iraq had no role in the group, but the main goal was to plunder oil and divide Iraq.

Dirty Wars:
These wars are wars in which weapons of mass destruction are used, whether nuclear, chemical, or biological. The aim of these wars is to destroy the human element in cities in order to achieve other war objectives. Dirty wars begin politically and end politically. The atomic bombing of Japan destroyed the populations of two cities; tactical dirty bombs were used against the people of Iraq, and chemical bombings were used in several other wars. Microbes were also used for genocide operations against the native populations of America and Australia. The world is still under threat from these dirty weapons, which target humanity. These weapons have been used by those who claim human rights, including the U.S., European countries, and Russia.

This dirty type of war, along with what the church in Egypt did, benefits the criminals against the Muslim rebels in the fields, as a death document and declaration of the death of Orthodoxy, joining Protestantism, Catholicism, and submission to the dirty Judaism. This is the filthy Zionist-Crusader school that threw the ethics of war into the graveyard of history and made everything permissible. Its principle is manipulating the truth, deceiving the people, and playing with them to achieve a single goal: their interests, which lack wisdom.

Some of these weapons, if their use is not part of a global conspiracy, have gone out of control and have lost their meaning for which biological weapons emerged. With the coronavirus virus going out of control, **the strategy of biological warfare collapsed.** Due to the unprecedented economic exchange and communication between most countries in the world and the movement of travel within them, controlling the virus in a specific area became practically impossible. Therefore, any attack on a residential area [Wuhan] would not be limited to its borders, and even an attack on a small military unit would not remain confined to that area. What use is a weapon if it harms itself? Unless the Samson option is chosen.

One must respond to fire with fire, and there is no way to deter criminals in the U S., Europe, Russia, and others except by having weapons of mass destruction, and their use depends on the actions of the enemy. God Almighty has said:
{The sacred month is for the sacred month, and the sanctities are for the sanctities. So, if they attack you, attack them as they have attacked you, and fear God and know that God is with the righteous.}
{194} Surah Al-Baqarah.

And He has also said:
{And if you punish, then punish with the same punishment with which you were harmed; but if you endure patiently, it is better for those who are patient.}
{126} Surah An-Nahl,
and He has also said:
{This is for him, and whoever retaliates with the same retaliation as he has received, then if he is wronged, God will grant him victory; surely, God is Forgiving and Merciful.}
{60} Surah Al-Hajj.

In the context of battle, strong and violent interventions:
Cyber warfare and economic warfare "blockade," and social warfare "division" to defeat the government, and however the names differ, these are ultimately battles of harsh wills and unarmed struggles, and interventions to overthrow governments opposed to Zionist-Crusader dominance by using soft powers, legal complexities, economic threats, and cyber actions; along with the real presence of military power in the background image. The enemy intervenes in a country by creating a very harsh atmosphere, such as a blockade or economic sanctions that provoke communities under the pressure of hunger and poverty to rebel against the government. It also uses the fifth column, including marginalized or class minorities with their specific goals, as well as local criminal groups, thugs, smugglers, and hypocritical journalists, in order to create internal economic, social, and political tensions to erode and defeat the government, that is, to create a situation of internal instability alongside external threats.

In the context of conflict, strategies and technical advancements, not generations: The center of gravity is never absent from any war; rather, it is diverse, and in war, there are strategies, not generations, because most pressures are applied in all types of wars. No conflict is without cost; every conflict is costly. And in the context of conflict, there are interventions, not wars; war remains associated with the field of blood, body parts, smoke, fire, death, and destruction.
Generations are related to the advancement of weapons, and in this framework, tactics develop. However, strategies such as Trojan horses, preemptive strikes, blitzkrieg, behind-the-scenes maneuvers, the fifth column, civil wars, cyber warfare, and internal warfare remain strategies for battle and destruction, not generations for war.

In the name of Allah, the Most Gracious, the Most Merciful

Deception: Creating a reality between truth and illusion

23 - The strategy of "Deception"

The enemy is the one who inspires us with a deceptive plan. Therefore, leaders must strive to understand the enemy at all levels, especially in terms of their psychological underpinnings, cultural and religious contexts, habits, traditions, and beliefs, in addition to military intelligence. This allows them to read the enemy clearly and predict their plans, field behaviors, and reactions. Then, they must offer them something they want to believe, not what we want them to believe.

Your task in deception is to show them what they want to see, sell them what they want to buy, and feed them with what strengthens their belief. The deceptive plan is a mirror in which the enemy sees the reflection of their own viewpoint.

The goal of deception is to hide what you intend to do or what is currently happening on the battlefield. It also involves concealing the reality of your situation from their eyes with a chain of cover-ups to achieve surprise, paralyze the enemy, confuse them, and make the first day of the attack successful.

Information, whether in gathering or leaking, remains the cornerstone of any plan at all levels. To create a successful deception plan, you need information about the enemy, and you also need to leak information to the enemy. This is why killing every spy is not always wise, as using them is part of the deception plan.

Deception [43] on the Egyptian front on the 10th of Ramadan 1393 Hijri (Islamic Calendar)

[43] Source with a brief modification *Military Encyclopedia*, Al-Dar Al-Arabiya for Studies and Publishing - Colonel Haytham Al-Ayyoubi and others, 1981 edition, Beirut

After six years of the occupation of Sinai in 1387 AH, an excessive sense of confidence arose among the Jews, accompanied by a parallel sense of underestimating the military capabilities of the Arabs, even regarding the intentions of Arab leaders to initiate an offensive war, albeit limited. Furthermore, the distraction caused by the internal and external operations carried out by the Mujahideen and resistance forces in Palestine, which were considered the only threat to their security, contributed to this situation. This led to a mentality among the Jews across all sectors—whether in intelligence organizations, political or military leadership, or even in Jewish public opinion—that led them to a state of complacency.

This was a deadly arrogance that clouded their judgment, preventing them from understanding the full scope of activities transmitted by American satellites and spy planes. They failed to thoroughly examine intelligence reports and the work of their undercover agents. The Egyptian General Staff effectively exploited and exacerbated the enemy's arrogance until it was awakened by an operation that breached their complacency.

The selection of the day and time of the war played a crucial role in the success of the strategic surprise. The operation took place during the month of Ramadan, which might have been difficult for Muslim soldiers due to fasting, and on Yom Kippur, a day when Jewish movements and security awareness typically reach their lowest levels throughout the year. The start of the war at 2 PM was also unconventional, as wars usually begin either with the first light of dawn or the last light of the day, depending on the air superiority of the parties involved.

However, this timing was ideal for launching an airstrike into the operational depth and for preliminary artillery strikes against the movements of armored reserves nearby. It was also crucial for creating breaches in the sand wall, setting up bridges, and then allowing tanks and armored vehicles to cross through during the night. Additionally, extensive media and diplomatic deception measures were undertaken, such that only 48 hours before the operation, the announcement of the discharge of 20,000 soldiers from the army was made.

This precise and skillful timing was carried out with the grace of God.

The measures taken to deceive the enemy were as follows:

1. **Continuing the construction of defensive lines on the front and in depth**, in such a way that the main effort of the Egyptian army appeared to be focused on preparing for defense.
2. **Movement of forces in different and subsidiary directions** and conducting lateral movements within the front and reverse movements from the front to the rear and vice versa under the cover of exercises, along with constant changes in the size and status of the forces.
3. **Consolidating forces ready for attack over a period of 3-4 months** before the scheduled attack date in small groups, with the main forces moving from the depth toward the front three weeks before the attack under the cover of engineering works to conduct a large joint maneuver. The real war would then begin during the final phase of this maneuver.
4. **Preparing pits and shelters for bridges, crossing equipment, artillery units, and various vehicles**, in such a way that these assets would reach the front at the last possible moment and immediately be hidden under well-constructed camouflage networks.
5. **Maintaining the appearance of normal daily life and movement of forces on the western bank of the canal** until the moment of the air and artillery bombardment began.
6. **Limiting information related to the attack plans and timing** to a very small circle for as long as possible, so that division commanders only learned of the attack's timing on the night of October 5th, and these commanders then informed their brigade commanders at 6 AM on October 6th. The commanders of the leading assault units were only informed at 11 AM on the same day—just three hours before the attack began.
7 **The Egyptian command used one of the most limited and rare languages for communication and encryption**, which was the Nubian language, a very restricted language spoken only in southern Egypt and northern Sudan.

These measures ensured that the enemy's intelligence could not uncover the intention to attack until the morning of the assault, and even then, the information suggested the zero hour would be at 6 PM, not 2 PM.

Control of the Dictator:

Hitler was the target of several assassination attempts, which eroded his trust in his senior officers. As a result, he isolated himself in the Bavarian mountains and minimized the time spent with them. He started making important decisions alone, relying on the study of information and probabilities, which led him to need more time to make decisions.

Hitler was known for his strong intuition and his ability to detect enemy deception, but after his isolation in the Bavarian mountains, he lost this ability. Information about Hitler's new lifestyle was passed on to the Allies It became clear that Hitler was very paranoid, isolated, and extremely fatigued, with his mind filled with endless possibilities and scenarios.

The Allies began to design a deception plan that had weight and a sense of reality If Hitler saw something in the broad outlines of this plan that confirmed his expectations, his isolated and overactive mind would do the rest of the work. This plan was presented to him in the following ways:

- **German spies in Turkey** were used.
- **An operation was carried out to steal classified documents** that emphasized the Allies' intention to invade France. The documents also suggested an imminent attack on the Balkans.
- **Hitler's agents in Britain** discovered plans for an attack on Norway, which were later revealed to be fake and intentionally leaked for theft and dissemination.

This deception led to Hitler's inability to withdraw his forces from Norway and the Balkans to reinforce any military effort to counter the anticipated invasion for the liberation of France.

- A large army, commanded by General Patton, was assembled in front of **Calais**. German planes surveyed the area and confirmed the existence of large camps, water equipment, thousands of moving tanks, and oil pipelines. German spies in Switzerland reported having obtained plans for an attack on **Calais**. This image was further reinforced by the release of a German officer who had observed the military buildup at **Calais** during his transfer. However, it was later revealed that this army was a fiction, existing only in radio communications and bureaucratic documents, with its fabrication being difficult to detect. To complete the deception, cinematic scene designers were employed to create a large base using rubber, plastic, and wooden structures, which resembled a large air base complete with tents, planes, tanks, military equipment, and amphibious ships. Even the released German officer had been deceived by the setup, as what he saw was a real buildup for the **Normandy operation**.
- Real information about the time and location of the attack was given to the enemy, but this information was sent via a spy whom the Germans did not trust — they considered him a double agent. The goal was to convince Hitler that he had discovered the deception operation, while, in reality, the truth was being conveyed to him.
- A **decoy of General Montgomery** was used, whose movements and behaviors had been rehearsed. This decoy was seen by Hitler's spies in **Gibraltar** and later in **Algeria**, leading them to believe that an imminent attack was unlikely since Montgomery was in these locations.

With this extensive deception, Hitler's forces remained scattered, and he refrained from supporting Generals **Rommel and Rundstedt** to counter the **Normandy invasion**. For a long time, Hitler remained convinced that the Normandy invasion was a ruse, with the enemy's main focus on **Calais**. By the time he changed his mind, the situation had completely shifted and was to the advantage of the Allies.

What matters in any deceptive maneuver, whether it is a display of power or weakness, or a claim of morality or the opposite, is that we remove doubt from the enemy so that they believe it. In other words, it is necessary to mix sincerity, ambiguity, and deception, making it accessible to the enemy's sight or leaking it to them. In this context, the enemy's mind aligns with the maneuver's plan, or the maneuver aligns with the enemy's mind. This is the art of managing appearances. Skill is not just in acquiring information There are other factors as well, such as the degree of sincerity and accuracy of the information, how to utilize them to create a deception plan, and also the real ability to support it from other fields so that its execution does not fall into doubt. In other words, the degree of realism of the plan is important to control the enemy's perspective, and then we set the stage for the enemy's leadership to act according to their wrong perceptions. Whether this maneuver is in the field of politics or military, the essence of deception is based on secretly manipulating facts, distorting them, and leaking them to create a false reality that drowns the enemy in their own angles. The pinnacle of skill in a deception plan is when the enemy perceives it as the truth. Therefore, there are several deception plans that, despite their fame, still yield results as if they were used for the first time. This is due to the skill in their execution. Many ideas may be brilliant, but due to weak execution, lack of funds, or lack of coordination among the participating entities, they lose their appeal. Historical deception plans include:

1. False retreat: One of the most famous plans that helped Napoleon (Battle of Austerlitz).
2. Distracting the enemy with attacks on axes or secondary movements and the "real" attack to engage the front and hide the actual attack site.
3. Deceptive, fraudulent, and camouflage operations: Like General Patton's army in southeastern England.

4 Accompanying enemy expectations: The tenth of Ramadan war the Normandy invasion.
5. Providing information that leads to deception: The Battle of the Confederates and Nu'aym bin Mas'ud
6. Not distinguishing between real and fake. Fake airports and planes, and if for any reason these are discovered, the reason can be applied to real airports and planes, so that distinguishing the real from the fake becomes impossible, and thus protecting the realities from bombing.
7 Using spies instead of arresting them and deceiving them by allowing them to steal or spy in order to leak deceptive information, or turning them into double agents

International prohibited deceptions[44]: There are some forms of deception used by the powerful, those who are not subject to UN resolutions and cover their real crimes in a way that an international court cannot think of punishing them. These principles are usually adhered to by the weak, who are generally tried in international courts of justice.
But we Muslims have warnings about betrayal and breaking contracts:
"And if you fear treason from a people, then send it back to them on equal terms; surely Allah does not love the treacherous." (Surah Al-Anfal, Ayah 58)
This briefly refers to the point that we decide what is legitimate and what is not, the details of which are found in the books of jurisprudence. However, to be aware of many tricks they consider legitimate, and also to be aware of what they prohibit but are caught in themselves, and to calculate them within their reference framework, the following is provided.
Illegitimate wartime deception: This is a deception that the laws of war prohibit using it to overcome the enemy and win the battle, because this type of deception is associated with betrayal, is in contradiction with honor, and conflicts with international duties.

[44] Source: With slight modification: Military Encyclopedia by Dar Al-Arabiya for Studies and Publishing - Introduction by Haytham Al-Ayubi and others, 1981 edition, Beirut

Article 24 of the Hague Convention for Land Warfare [1907] states that countries engaged in war may use wartime deception, provided that it does not have the characteristics of betrayal and treachery, and does not conflict with international duties.

Defining the types of deceptions and tricks in warfare that deceive the enemy is difficult due to the broadness and evolution of deceptive methods, and the connection of these developments with the ability to invent and advance the equipment and technologies used in deception.

We can give examples of lawful actions that do not violate the rules of war:

- Pretending to retreat to deceive the enemy and lure them into ambushes.
- Carrying out a maneuver and fake gathering to lure enemy forces to a specific location and focusing efforts on their forces in a specific place to force them to shift their force centers or surprise them with something unexpected.
- Surprising the enemy with a nighttime attack, or in harsh weather conditions, or in locations where they do not expect an attack from.
- Deceiving the enemy about the number of forces they are facing by lighting numerous fires, or using fake equipment, or reflectors to interfere with electronic deception devices.
- Spreading fake mines and traps along their forces' paths to disrupt their movement or delay them.
- Hiding from the enemy's sight and surprising them.
- Spreading false information about the movement of forces or their positions or about future military operations with the aim of deception and surprise.

Creating a fifth column in the enemy's country and using it to disrupt the enemy's internal front by inciting discord, spreading false rumors, and fostering division to scatter their efforts and forces.

- Building fake airports, fortifications, and command points.
- Using wired and wireless communication devices openly or with simple codes to deceive the enemy about the intentions and size of friendly forces.
- Facilitating the enemy's access to fake messages and documents with the aim of deceiving them.
- Facilitating the escape of one of the enemy's prisoners after receiving false information that they believe to be true.
- Facilitating the capture of one of the friendly soldiers after receiving false information that they believe to be true.

In addition to these lawful deceptions, there are unlawful deceptions for which the perpetrators or commanders are considered war criminals. It is difficult to precisely define these deceptions, but the nature of the deception and its legitimacy can be determined by comparison, in that an unlawful deception tarnishes honor and conflicts with international customs, laws, and the laws of war. Some of the unlawful deceptions, including the following, are:

- Pretending to surrender to deceive the enemy, such as raising a white flag over a fortress or stronghold or a place to deceive the enemy into believing the desire to surrender, so that when the enemy is assured and approaches, they are attacked or surprised.
- Using the enemy's flags, insignia, and soldiers' uniforms: In this case, one can infiltrate the enemy's ranks without danger, but anyone captured by the enemy while carrying their uniforms, insignia, or flags is deprived of the protection provided for prisoners of war as mentioned in the Hague Convention for Land Warfare [1907], and they can be tried and executed.

• Using Red Cross symbols and similar ones, which are prohibited in the First and Second Geneva Conventions [1949] and earlier in the 1929 Geneva Convention, for the use of the Red Cross or equivalent symbols, the Red Crescent, the Star of David, the Iranian Lion and Sun, or any medical unit insignia with the intent to ensure that enemy forces do not attack them, or to cover the passage of a convoy with military equipment, or to surprise the enemy.
• Violating an agreement that has been definitively made with the enemy, such as attacking the enemy during a ceasefire agreement between both parties, or attacking their envoys [negotiators] during negotiations on war-related matters.
• Betraying an enemy individual by placing a reward for anyone who assassinates them.
• Betraying enemy prisoners by intentionally giving them an opportunity to escape, and then setting up an ambush to kill them during their escape.
• Poisoning enemy soldiers, especially those lost in dry and desert areas, by poisoning wells and food supplies or contaminating them with bacteria, along with taking all measures to convince these soldiers that the water and food are safe for use. Note that poisoning and bacterial contamination in itself is prohibited and falls within the framework of war crimes.

The worst thing about deception is when it is exposed without your knowledge; at that moment, the noose you had prepared for another tightens around your own neck. The exposure of a deception is equivalent to the exposure of secret communications, because after that, there is no benefit, the element of surprise is lost, and with it, everything is lost, and all efforts are wasted. If you realize that your deception has been exposed, which rarely happens, to escape this problem, you must replace the real locations with the same reason that the fake locations were exposed, to lead the enemy back into the path of deception.

In the name of God, the Most Gracious, the Most Merciful

Follow the unexpected path

24-The "Ordinary-Exceptional" Strategy

Learn the principles .. then apply them yourself, where you need to be, not where your mentor is. To be exceptional, you must anticipate your enemy, and in doing so, you can move between what is ordinary and what is exceptional. In short, to be exceptional, you should not imitate anyone.

To achieve surprise:

Know yourself, know your enemy, know what you want, and know the ground you stand on. The principles of war are everything an ordinary commander has, and he chooses the safe and tested path. The principles of war are the foundation, which can be surpassed by exceptional commanders with careful calculations, though not without risk. Stay true to the spirit of the principle and apply it according to your own abilities.

When you enter battle, do it in your own style. You are the one who creates strategies... and you should not repeat them. Instead, you should create new and innovative strategies based on your knowledge of the enemy. Free yourself from tested and fixed methods and move towards new and innovative ideas. What you lack is the audacity to create surprise, a surprise that will shatter the enemy and bring victory to you.

What I've said before is not for amateurs or those who live in dreams, but for talented individuals who make the right guesses. Even these talented individuals, when they fail, fall disastrously and noisily. This is what happened to Napoleon when he openly ignored the principles. What distinguished Napoleon from others was that he led his army on the battlefield, going with it and returning with it. Few people do such a thing.

Surprise is related to time, tactics, movement, formation, direction, method, and atmosphere. It means coming from a place where no one expects, with anything unexpected, and at a time and in conditions that are unexpected. This can also be expressed another way: to come out of the realm of the opponent's imagination [the commander and his staff].

The goal of surprise will always be this: to create chaos, confusion, and ambiguity in the minds of the enemy commanders and in the hearts of their forces, so that everything collapses one by one like beads on a string. Read military history as much as you can. Old plans are useful as long as they are fed with anything new. Nothing remains fixed, and where events are similar, you must add to the old what is new. This change will shift you from the traditional to the exceptional. To achieve this goal, renew yourself, create a tactical pattern for yourself, then change from it and return to it, shifting between the two, to create unpredictable exceptions.

Indirect wars are an exception in the world of warfare. They essentially depend on imagination and technology and are full of surprise because mind and science have no boundaries. Missiles, drones, remotely controlled armed vehicles, and similar technologies have effectively changed the outcomes of conflicts. We can also add Cyber attacks to these. The main weakness in this type of war is espionage, whether it is human espionage or mobile devices. Without field intelligence, these wars will not be effective. This is essential for specific conflicts. However, in conventional wars, satellites provide important information. The enemy can be deprived of information, provided that spies are cleared, movements and meetings are secured, and phones are not used in place of other secure methods.

And given that there is no 100% security and no information with 100% accuracy, war will always and forever be a battle of minds. It has been said in the past that if the enemy has air superiority, our operations begin from the last light, and today we can say that if the enemy has technology, warriors will avoid it.

Principles of Unconventional Warfare:

Action outside the enemy's experience and imagination:

It is obvious that we must know whether the enemy commander relies on talent or courage. To obtain this information, we depend on two things:

First: Sending spies, and

Second: Studying the history and previous battles of the enemy.

If the commander relies on courage and boldness, he will get lost in the world of tactics, and this will make his defeat easier. However, if he has talent and strictly adheres to the principles of war, exceptional tactics must be used to defeat him.

Example: In contemporary history, there are two military operations with a gap of 33 years between them. The first operation was on October 21, 1967, when the Israeli corvette "Eilat" was attacked and sunk. The second operation took place on October 12, 2000, when the American destroyer "USS Cole" was attacked and destroyed. The first corvette was attacked by a fast boat, and the second corvette was disabled by a 3-ton fishing boat. The American corvette was equipped to deal with 100 simultaneous military targets, yet it failed to detect the fishing boat that disabled it. There is no comparison between the value of the fishing boat with its equipment and the corvette with its equipment. These two operations, in 1967 and 2000, highlighted the great vulnerability of massive warships to the unexpected, especially in the context of specific conflicts, as these large, powerful ships are helpless against clever ideas and tactics.

American military arrogance and pride had blinded the destroyer commander to the imminent death, because being attacked by a fishing boat was outside his personal experience and imagination, and had no precedent in military history.

Transformation from the Ordinary to the Exceptional:
Exceptionality comes from two factors: first, deviating from what is ordinary and predictable in warfare to achieve surprise, and second, breaking away from one's personal pattern to surprise the enemy. Both require a talented and creative commander who can turn imagination into reality or a courageous and inspiring staff that can carry this out.

It is clear that when an army is surprised, it loses its order because it loses its sense of security and fears what comes from surprise, especially if the mentality of the commanders and soldiers is shaped by rigid military traditions and lacks flexibility in their plans. When facing a commander who does not imitate and creates unconventional tactics and strategies that align with the talent and available resources, no one can predict what his next move will be because they are facing a ghost, not a defined pattern. This brings him respect and attention, which is exactly what the commander needs, and it terrifies the enemies. Without a doubt, this is useful and effective, as history records the names of great commanders and passes down legends about them: Alexander the Great, Zhuge Liang, Khalid ibn al-Walid, Hayreddin Barbarossa, Napoleon, Hitler, and Abu Hafs al-Masri.

For example, al-Qaeda's major operations, especially, shifted from the ordinary, such as bomb attacks on two embassies with car bombs, to the unconventional, like striking at the American military philosophy that threatens with naval fleets of countries [with the attack on the USS Cole by a fishing boat], and then to the exceptional, beyond imagination,[like the attack using passenger planes on symbols of American power on American soil].

When "Bush" learned of the attack on the Twin Towers and the Pentagon, his face drained of color, and his eyes widened in astonishment.

Step One: Running to the Shelter:
This incident surprised him, and he was unprepared for such an event. Operations and attacks in capitals and major cities do not only surprise the military and intelligence services but also throw the government and the nation off balance[45], plunging the country into a state of fear and confusion that it will struggle with for years. Laws are passed that deviate the system from its core beliefs, and the United States, once proud of its freedoms, becomes a country where the people and their communications are under surveillance, much like a subjugated nation. This is exactly what happened on September 11, 2001, with an expenditure of less than a million dollars, and its consequences, aside from the economic, political, security, social, psychological, and military impacts, will never reach an endpoint Few individuals can control themselves in the face of such a shock, having considered all possibilities and left nothing out of sight They strengthen their ability to predict and prepare flexible plans for quick responses. They may experience confusion when confronted with the unexpected, but soon regain composure and lead their forces to victory.

Calculated Adventurous Spirit:
Do not lose this spirit, and do not limit yourself to traditional steps, because this is the difference between creativity and normality. Crossing difficult paths, using modern weapons, employing non-traditional means, and targeting enemy bases that are unprotected and never expected to be attacked are crucial. Striking at the enemy's security philosophy and breaking its defense strategy is a concern faced by leaders on both sides Because striking at it means success for one side and, for the other, signifies the collapse of this strategy and the need to seek a new one And you cannot strike at the enemy's philosophy without having the spirit of adventure and going beyond...

[45] **Otto Skorzeny - German Special Forces:**
In times of chaos, anyone can do anything they wish if they quickly seize the opportunity

Familiarity and Tradition:
The United States expanded its use of drones to avoid getting involved in ground wars, aiming to preserve the lives of its soldiers. With its aircraft, the U.S has assassinated many young Muslims in Afghanistan, Yemen, Iraq, Syria, and Somalia, providing intelligence to its Western allies. In response, several ideas were proposed, including building anti-aircraft systems, designing programs to disrupt and control aircraft or shoot them down, enhancing security efforts to capture and prosecute spies, and implementing negative solutions like hiding and expanding security measures. These also included raising religious and security sensitivity for individuals and communities, avoiding the use of communication devices (mobile phones), and returning to traditional messaging systems. Positive solutions included attacking enemy bases, blowing up ammunition depots, kidnapping or assassinating Americans working at airports and military bases—even during their vacations in cities and villages, targeting pilots, setting ambushes to hit transportation vehicles, poisoning daily supplies, or poisoning water wells near American bases, among others.

Example[46]:
An attack by Al-Shabaab in Somalia on the U.S. base [Mandebay "Camp Simba"] was a remarkable operation that exemplified attacks on airbases on sea islands from which spy planes, transport aircraft, fighter jets, and drones were operated This attack demonstrated its effectiveness and highlighted how such operations could be carried out with relative ease. With an evacuation plan for the attackers if the situation allowed, this operation is worthy of study.

[46]Afghan mujahideen carried out many operations against air bases in Jaram, He mand, Wardak, Khost, and other areas In the single Helmand operation, more than ten planes were destroyed, which was reported in the American press in September 2012 This attack was described as "the worst loss for the U.S. Air Force in a single incident since the Vietnam War." The Islamic Emirate stated in its statement that the attack was a response to the offensive film against the Prophet of Islam (PBUH), which was made by an Amer can Egyptian director n 2012, and also aimed at targeting Prince Harry, who was present at the base at the time of this operation

Movement and execution must be studied and considered, not only the methods but also the spirit of responsibility and calculated adventure in the designers and executors that took them from ordinary to exceptional. They were an example that Muslim youth should follow. This jihadist adventure revealed the true security situation of U.S. military bases, giving any Muslim who has a weapon an opportunity to attack them.

Creative mentality of the youth: Avoid intellectual aging and clinging to past successful experiences, as this is characteristic of the ordinary leader who always tries to maintain their status. Continuous renewal preserves the spirit of youth and the ability to innovate. Therefore, it is wise to accompany young leaders and nourish your strategy with their fiery suggestions. Alexander the Great died at the age of 33, Hannibal and Napoleon both began their campaigns at the age of 28, Osama bin Laden and his brothers started their jihad in Afghanistan at the age of 24, and the 9/11 incident occurred when he was 43 years old.

Like Muhammad Ali, the Muslim boxer; born in 1942, this creative and youthful mentality was always alive and created a leap in boxing strategies. Muhammad Ali intentionally angered his opponents, deceived them, and frustrated them. His offensive vocabulary for provoking anger flowed like a raging torrent from his lips. His flexibility, his dancing in the ring, and his avoidance of many punches frustrated his opponents. An angry and frustrated opponent could not reach his mobile rival. This state of frustration led to surrender, and that's what happened; he became world champion at the age of 22. In his game strategies and tactics, Muhammad Ali, with his unconventional and new style, defeated them: "I fly like a butterfly, sting like a bee," he was even exceptional in his stances.

Muhammad Ali Clay said about Vietnam: "This war is against the teachings of the Quran, and we – as Muslims – should not participate in wars unless it is for the sake of Allah." He also declared in 1966: "I will not fight them because they did not call me a Black man."

We must fully understand: From childhood, we are prepared to obey specific behavioral rules, and we are trained in specific methods for doing things. Undoubtedly, social difference has a material and psychological cost, compared to the greater cost of submission to slavery. The cost of freedom and living under the shadow of our values, principles, beliefs, and cultural, religious, and social heritage is minimized, even if it takes our lives, bodies, and property. And the children of cities and capitals in our countries should understand this well, and as much as they can, the Mujahideen and trainers of the Afghan mountains should benefit from their freedom and live in the heavenly space that does not limit their minds and perspectives.

America's strategy:

America, as Britain had done before, adopted the strategy of "blue castles," whether the mother country or fixed air and naval bases on islands in seas and oceans, and even floating islands from attacks by aircraft and accompanying ships. It also used the philosophy of establishing military bases in the territories of its subjugated countries and imposed its dominance over the world from its own lands and bases, attacking its enemies with various weapons from there. Its crimes around the world exceeded reasonable limits, such as the attack on Japan with atomic bombs. With the advancement of technology and the age of the internet, the strategy of indirect warfare in its military operations became dominant. In the past decade, it began using drones in the war against the pioneers of Islamic jihad on all active fronts.

This [American] strategy was the starting point for Al-Qaeda, which designed an inverse strategy to target America's security theory on most fronts. The 'enemy strategy' inspired Al-Qaeda, which was free from anything that limited or hindered it. This organization is not a country, but a fluid and widespread situation that is difficult to encircle and blockade, especially if it represents the aspirations and pride of an Ummah of over two billion people. Al-Qaeda derives its commanders, forces, and financial resources from its Ummah, so its destruction is difficult because the organization is the children of the Ummah. It may go through periods of calm for rebuilding and thinking about new strategies suited to historical conditions and technological developments, but by God's will, it will continue on its path.

As previously mentioned, Al-Qaeda's major operations targeted America's security theory. Al-Qaeda targeted floating military islands with an exceptional attack from all directions and, in 2000, disabled the modern destroyer 'USS Cole' [1996], equipped to counter 100 simultaneous targets, with a fishing boat. Al-Qaeda also targeted the mother fortress [America] with a historic attack in its largest cities, destroying the Pentagon and the World Trade Center towers with commercial airplanes, rendering the defensive castle theory ineffective, where the Mujahideen reached. The Al-Shabaab movement [Al-Qaeda's sons in Somalia] also reached the American base [Manda Bay "Camp Simba"], and some political bases managing conflicts in Africa were targeted with attacks on U.S. embassies in Kenya and Tanzania. In brief, Al-Qaeda targeted America's security theory and succeeded in striking it with exceptional operations, and by God's will, there is no obstacle to striking again.

"Al-Qaeda pursued two objectives: first, to break the prestige of America, and second, to liberate Islamic nations from the hands of America's mercenaries. Al-Qaeda's plan was not to destroy the United States or eliminate its people or other matters that had been instilled in the people. The main objective was to break its prestige, then weaken and prepare it for collapse and dissolution, as well as to free its allies from its support. This was done by targeting its symbols of power and dragging it into an endless guerrilla war with fields covering the entire globe, where its interests are scattered and its forces dispersed, which makes it easier to work on them.

Then, the collapse factors were allowed to attack its body, and these factors are plentiful in America, whether socially, economically, politically, ideologically, or racially. It is a society condemned to failure, though the time may take a while."

The benefit of martyrdom operations was that they deprived the enemy of their usual pursuit line, which was used to capture remaining elements after operations. These operations represented a remarkable transition from the battlefield to the sky, where there was nothing left to chase or track.

Hannibal's mission was not the Roman campaign but to distract them and create chaos, with the goal of weakening Rome so that its alliances would collapse and then it would perish as an empire, thus saving Carthage from Roman expansion. Based on this, Hannibal adopted a strategy that was unusual in wars; at every step, he turned to difficult and unexpected options, crossed impassable paths that the enemy was not guarding, appeared in places that shook the foundation and security of Roman life, captured the agricultural lands of the elites, and left the belongings of "Fabio" to create an illusion of conspiracy, leading his armies to the fields he had prepared, and broke out of a siege with a new generation of fire on the horns of cows. Then, with the "Cannae" battle, which could be called the massacre of Cannae, he disrupted their balance, a battle that brought the greatest humiliation for the Romans.

Know your path before you move through it, the curves, narrow passages, intersections, and bridges, as well as the enemy's eyes in the field and their technical capabilities.

The enemy: Usually, when they proudly display their power, they give us a list of targets, and the enemy also inspires us with the appropriate strategy.

"The new tactic creates the required transition, whether in formation, movement and maneuver, or time and weather... and so on. What is non-traditional today becomes traditional tomorrow, and this continues... It is an endless cycle, and genius has always been with the weaker side."

In the name of Allah, the Most Gracious, the Most Merciful

Justice Issue –

25- Strategy of "Showing the Truth"

The media does not convey reality, rather, it conveys what they want people to see as the truth. They set events according to their desire to demonize or angelize, interpreting them in that manner. Through their cunning, they turn reality into deception, where events cannot be seen and the truth cannot be reached. But no matter how much they hide the truth, it remains in the conscience of the people, to be expressed by those who repent. The absent subject in the above sentences refers to those who are behind the corruption of the world and mankind. They are the masters who own or finance the media, and their slaves are the politicians [the system of kings and presidents who stir up events with their words. They magnify or minimize events according to the desires of their masters. but their tools are journalists, writers, and publishers or media outlets, mercenaries, unless God shows mercy - they serve those who pay the most].

Afghanistan must present its identity to the world. The methods used by the Islamic Emirate to achieve victory require presenting a unique and new model suited to the times for Islamic countries and the world. A model that aligns with its religious jurisprudence and cultural heritage, customs, and traditions, provided they do not contradict its religion. A model that shows Islam in its unity, greatness, and nobility. A model that demonstrates the ethics of Islam in mercy, forgiveness, decisiveness, and clear decision-making. A model that shows the Islamic Ummah so that the veils are lifted from the eyes of the people, and they see the truth and its divine mission.

Truth, no one owns it, for truth owns itself. Truth and reality stand in contrast to falsehood and illusion. These words relate to honesty and lies, trust and deceit, clarity and trickery. Politicians have failed in the arena of truth and reality, for they defend falsehood and sell illusion with lies, deceit, and trickery. When their mission ends, those who employed them will pull them down from their position and place them on the shelves of history as garbage.

In this world full of opportunism, increasing awareness and gaining public attention is only successful when you possess truth and reality. If you do not know how to present and defend it, then you have nothing. The real battle is declaring the truth and defending it; defense does not mean justification, but is essentially an attack, because truth is as powerful as a sword, but the sword is in the hands of the one who wields it.

Politicians talk a lot, even excessively, about moral principles, but they act according to the principles of power, where the strong are always moral and the weak [their enemies] are immoral. The concept of humanity, peace, justice, and progress is an excellent tool for expanding the West, because when you are the ruler and can paint these things as humanity and show them as their opposites, it means you hold the keys to the game of awareness, and the path to enslaving people is completely open.

When secularists talk about humanity, they blind our eyes to the truth of enmity; for the enemy is also human. This is a kind of blindness to distinguish the present reality. When secularists start a war in the name of humanity, they deprive their enemies of humanity, turning them into monsters of anti-humanity, and they distort the way their enemies live in a manner that they themselves actually live, as is currently happening to Muslims, South America, and Russia in the Ukrainian crisis [and anyone who does not submit to their command or follow their methods].

The West, with its allies, uses many tricks in the war against Islam and its opponents in general: The West runs a series of media campaigns to demonize the opposition, and these campaigns have become a public tool used by all governments to combat their rivals.

The Muslim Brotherhood may have had a share in these media campaigns in recent years; despite having fallen into the embrace of governments, competing with them, and submitting to them, they have betrayed the Mujahideen by reporting them or handing them over to be arrested, as is happening in Yemen.

Some of the media strategies used include the following: casting doubt on the enemy's motives to limit their support base, portraying the enemy as evil to hinder their ability to maneuver, distorting delicate vulnerabilities in their public image, and using their mistakes to turn public opinion against them. These strategies also involve highlighting contradictions between their words and actions, exposing any hypocrisy by asking leading questions of prominent figures that are typically not asked, using their global tools to create alignments that serve their agenda, such as the United Nations, human rights organizations, and research institutions, and manipulating global figures to distort the image of their ideological opponents, such as the Dalai Lama.

Through both international and domestic laws, they manipulate the moral and human sentiments of society and their enemies to instill doubt about the justice of their case. They attack foundational symbols and living icons to instill fear and doubt in their motivations, eventually forcing them to bow or even altering their beliefs [changing their mind]. This is because they know that a distortion that is not quickly corrected can become a sect, which is why, like them, many sects emerge. They disrupt the enemy with psychological, political, economic, and diplomatic moves, alongside military actions. These actions vary, from covert operations [Obama] to harsher tactics [Trump], playing on the emotions of people when they are under moral attack. People either respond with fire or present themselves as victims, martyrs, and the poor, often attempting to ease their animosity by engaging in the sin of submission, reporting on others, and accepting their judgments. And here, we need to pause.

In the resistance that the Western coalition, led by the United States and supported by 48 countries, waged against the guerrilla wars in Afghanistan, the U.S. spent two decades executing a series of programs aimed at winning the moral war and demonizing the Taliban and al-Qaeda in the eyes of the Afghan Muslim population, using every possible method. The U.S. tried to destroy the popular cohesion around Sharia by inciting divisions between different ethnic groups and stimulating tribal conflicts, but it failed. They attempted to tarnish the image of the Islamic Emirate by portraying them as disregarding women's rights to education and denying political participation to ethnic minorities, aiming to undermine the value and justice of the situation, but again, they failed

The U.S. pointed to the corruption of the puppet government without making a serious attempt to address the real issues. On the one hand, the corruption and greed of Afghan elites flowed into the pockets of American generals, while on the other hand, their discourse on the Afghan ruling class's corruption obscured the true corruption and crimes of the U.S. itself. The U.S tried using familiar methods to resist guerrilla warfare, such as selecting new leaders in hopes that they would have clear abilities, public popularity, and ensure the establishment of justice and the removal of the main sources of people's anger. But they failed.

They considered creating a political initiative to fight corruption and punish the corrupt, aiming to connect the government to a broad popular base, but took no action The main reason for this is that their generals, like the U.S. itself, are corrupt and lack any real moral standing. Will the U.S return the ten billion dollars it has to the Afghan people? Will they compensate the Afghan people for the war? Certainly not, and we will see this truth unfold day by day. The American system, along with the thieves, plunderers, and scavengers behind it, who live off the flesh and blood of others, even their own people—does it make sense that the U.S. has spent over two trillion dollars on war and its so-called development programs in Afghanistan? Where are the results of their programs?

Afghanistan remains in its condition; can someone who has destroyed the airport and demolished it before leaving offer anything to the Afghan people? The war in Afghanistan was a profitable business for American generals and those behind them, both in the arms trade and in the drug trade.

In contrast, the Islamic Emirate won the moral war because of its honesty and integrity. It was one of the movements for change that could connect well with its people, thus gaining all kinds of support that made the process of change easier. The alignment of jurisprudence, social and national honor, and a future vision based on the needs of the nation created a bond between the movement and the people, which protected the movement from destruction or betrayal. This is why every day new elements joined the movement, renewing its youth and awareness. Thus, the movement provided security and peace in the areas it controlled, respected people's rights, and made every effort to protect their dignity, property, assets, businesses, and freedom of movement. In doing so, it won the hearts and minds of the people, tightening the victory circle around the enemy. This became clearly evident in the final days before the movement entered the capital, when 90% of Afghanistan's provinces voluntarily handed over the government to the Emirate. This was the legacy of Mullah Omar (may Allah have mercy on him) and his clear method. For this reason, the Emirate declared a general amnesty, putting an end to all American doubts and temptations. Determination, victory, and the subsequent stabilization of power became a matter of time. This time was necessary to analyze the enemy's body and its local allies. With the spread of corruption from commanders to soldiers in the ranks of the U.S. army and its puppets, no loyalty or natural organizational cohesion remained; only the link of power and money remained. For these reasons, the U.S was forced to flee because it had lost the moral and battlefield war, and had no choice but a swift retreat to salvage whatever could be saved, not only in Afghanistan but also in its own land, which is threatened by internal crises and divisions.

In this world saturated with opportunism, Afghanistan continues to spread like a spider's web across trees, seizing every opportunity for dominance and power. The enemy can no longer do anything but plant fields of mines of discord and division behind it, allowing its agents in the Gulf to clean up afterwards.

Many Western governments ask, with unethical words, "What must Afghanistan do to progress along with the world?" They demand actions, not words! And they engage Afghanistan with their specific views on freedoms, which have become Western morality, trying to force our country to adopt their ethics in order to destroy it from within. What they want is nothing but religious deviation under the guise of freedom of belief, social division under the guise of women's rights, sexual freedom, and homosexuality, political dependency by creating a political system that satisfies the West, economic dependence by handing over resources to Western companies in exchange for a commission for rulers and their protection in power, security dependence by not sheltering or supporting the sons of the Ummah who seek freedom and the retrieval of their lands from the hands of the enemy's agents, or by submitting them to their own governments or the U.S.

They want Afghanistan to act, not speak. This is an unethical trial for the Afghan people due to their rejection of Western beliefs, and the East is no different from the West, as China and Russia have nothing new, both somewhat mimic the Western model with more economic control.

Here, silence and ignoring the first right of the Afghan people, as well as the rights that the war has imposed upon them over the past twenty years, is unjust Those who demand reparations for the Holocaust, Lockerbie, and 9/11, and lament human rights, where are the rights of the Afghan people? If they are truly ethical, they should prosecute the U.S. and demand war reparations for the Afghan people before imposing anything on them. Reparations should not only be for those who have been killed.

The lands they destroyed, the homes they demolished, the farms they set on fire, the wealth they confiscated, the projects, fields, and livestock they wiped out, the social relationships they shattered, and the mental pain and deprivation they caused to thousands of widows, orphans, fathers, and mothers. A war that cost the enemy over two trillion dollars and left behind 20 years of corruption and destruction, the compensation cannot be less than five trillion dollars – if they are truly ethical.

What should the Afghans offer to the world? Rather, what does the world want from them? Without a doubt, their new ethical duty is the downfall[47] of the seven pillars of the United Nations, not joining it or seeking its approval. You must offer your faith, and the world needs you. So, what should the Islamic Emirate offer the world? Or what does humanity want from the Emirate? This question forces the Taliban to rebel against everything imposed upon them, rejecting all the terms and conditions of prosperity set by the West and its agents in the region. The undeniable truth is that Afghanistan does not need the West and is sufficient among the nations; the approval of the United Nations holds no meaning for it and will only impose further limitations, and it is the world that needs Afghanistan in terms of faith, economy, and security.

The method and strategy that the Taliban used to achieve victory compel them to present a new and unique model for Islamic countries and the world – one that aligns with their religious jurisprudence, cultural heritage, customs, and traditions that do not oppose their faith. Islam brings seeds of happiness and development for the world, and if they are planted with faith, the world will be ruled by peace and security. The Islamic Emirate cannot act otherwise.

[47] They previously overthrew the Soviet Union regime, and because of them, the unity bonds within NATO were weakened. Also, because of them, America is internally divided and fractured, and the status of the United Nations, in comparison to all of this, is more insignificant.

InshAllah, the distractions and immoral seductions of the West cannot deceive them.

"But will the politicians of the world, the priests, the popes, the Buddhist monks, and others accept the truth? Or will their hypocrisy, enmity, and aversion to the truth, along with their concern for losing personal benefits and achievements, prevent them from accepting it? They have had predecessors in this path, including the Roman Emperor and many others who, fourteen centuries ago, in a remarkable scene, refused to accept Islam for the sake of their own kingship.

Ibn Nator, the owner of Ilya and the Christian bishop of Sham, narrates that when Heraclius arrived at Ilya, he felt unwell in the morning. One of his commanders said, 'We see that your condition is unusual!' Ibn Nator narrates that Heraclius, who was an astronomer, replied, 'Last night, while observing the stars, I saw that the king of the circumcised has appeared. Among this nation, who are the ones who are circumcised?' They told him, 'Only the Jews are circumcised.' Heraclius said, 'Then do not worry. Write letters to the cities of our empire, commanding that every Jew there be killed.'

While they were engaged in this order, someone from the Ghassan king was sent to Heraclius with the news of the Messenger of God (PBUH). Heraclius inquired from him and then said to his companions, 'Go and see if he is circumcised or not.' They went and reported that he was circumcised. Heraclius also asked about the Arabs, and he replied, 'The Arabs are circumcised.' Heraclius said, 'This is the king of this nation who has appeared.' Then, Heraclius wrote a letter to a friend of his in Rome, who had similar knowledge. When it arrived in Homs, he received a letter from his friend confirming Heraclius' view about the appearance of the Prophet.

And that he is a Prophet, so Heraclius allowed the leaders of Rome in his palace in Homs, then ordered the gates to be closed, then looked and said: 'O people of Rome! Do you seek eternal happiness and salvation, and do you want your kingship to remain firm? Then pledge allegiance to this Prophet.' They ran towards the gates like wild deer, and when they reached the gates, they were closed! So, when Heraclius saw their aversion and despaired of their faith, he said, 'Bring them to me,' and said, 'I said this to test your faith in your religion, and now I have seen what I wanted, so they prostrated before him and were pleased with him, and this was Heraclius' final state.'

(Sahih Bukhari)

One example of the unethical war against Islam that the West supports and the East remains silent on, hoping it will quickly end, is the operation to suffocate Islam in India and its surroundings. People like Modi, Aung San Suu Kyi, and others could not have violated Muslims without the green light from the Gulf rulers and the approval of the rest of the Arab and Islamic system. The Gulf countries, which surround a Muslim nation because one of their ministers criticized Syed Riyadh, but the houses of God and their worshippers in India have no one to weep for them. If the Gulf countries reacted similarly to India, such as threatening to expel Indians from their countries, Hindus would kiss the hands of Muslims in the streets. If Modi saw the anger on the faces of the Islamic and Arab governments, he would no longer dare to look at any Muslim in India, but he saw the largest Hindu temple in the Emirates, so Modi destroys mosques, kills Muslims, and the rulers of the Emirates build him a temple and hire Hindus! This is the moral decay and the inherent downfall of the Gulf rulers and the rest of the identityless governments. If Modi or others saw true dissatisfaction from the West, they would do anything to secure the lives of Muslims, but this is the Western hypocrisy where actions contradict words. Will Modi see anything from the rulers of China? What is currently and previously happening to the Uyghurs in China is worse than what is happening in India.

The most important way to counter the unethical war is to publicize the issue and support the people. The enemy resorts to secrecy in negotiations and threats; weak-hearted individuals prefer to hide issues from the people because they disagree with them, and their reactions are unpredictable, thus succumbing to the pressure and threats of the powerful. Those who are right do not hide their heads in the ground, act quickly, and inform their people. Many practical and decisive solutions can be found among the people.

The student who had graduated from the Faculty of Business in Shibin El Kom; this program was arranged by my office when the president of the student union came to see me and told me that the faculty management had not agreed to our request to create an appropriate gap between exams, which was the most important demand of the students at that time, and they threatened to punish him. I told him that we must organize a protest tonight, InshaAllah - coordinate with some students who will act to provoke the protest, and tomorrow InshaAllah - when you enter the hall and angrily tell the students that I have tried my best to have the management agree to our demands, but they have ignored our requests and rejected everything, and the solution lies with you, at this moment one of the youths we have coordinated with will shout, "We will start a protest," and the others will say, "Let's go," then everyone will stand up and head outside, and InshaAllah, the rest of the students will join us. And by the grace of God, eventually, most of the faculties of the university came out with us, we were young at the time, and our goals were simple, but our actions were revolutionary and deep, and we owe this success to the president of the student union, who no longer hid behind closed doors and stood firm with his peers.

Surrendering to behind-the-scenes negotiations is a long-term betrayal; standing firm with the people is the best way for change. Concealing from those in power will not save you from their punishment, you will be the victim at the first mistake.

Martin Luther succeeded in his reform movement against the church's deviations because his struggle with the church was public, and he had the support of the people, so the church could neither kill him nor turn him into the new Christ. One of the worst unethical psychological programs that governments, especially the Riyadh government, use is to confront their enemy with guilt.

In a system where the balances are reversed, they show the executioner as a victim and martyr to put the enemy in an illusion of guilt, and even trap the people in emotions. Many of the executioners of the government, who come from the police, army, and intelligence, do this when they carry out this task.

In the operations of young Muslims who seek change, cinema, television, and their hypocritical media turn them into victims, and their wives and children, who live comfortably in the lap of power, are portrayed as if they are widows and orphans with no strength, whose lives have been devastated due to the loss of their only breadwinner, and their lives will fall apart unless the president or king intervenes and supports them. However, the other side is shown as heartless, soulless, merciless, and unethical, and they might show his family as being as much or even more criminal than he is or as victims of him. This is the portrayal of a godless terrorist, may God have mercy on Hisham al-Ashmawi, who truly was a nation in one person.

Worse than the media institutions of the regime are the corrupt scholars who have turned their religion into a business, and their impact is deadly on the youth because they play with their minds, calling them sinful and disobedient... etc The "Dajjal Brotherhood" lexicon of Khalid al-Jundi and the hypocrites of bin Salman. Anyone who controls the media and corrupt preachers can distort the facts and events and manipulate people's memories, guiding them wherever they wish. And there is no cure for this problem except making the struggle public and exposing them and their hypocrisy. Those who live luxurious and extravagant lives at the expense of the people who have become poor for their comfort must be asked: Where did this come from for you?

Are the Americans moral? Or, because they have military power, have they monopolized morality and adjusted it to their size? Should people be forced to submit to the right of power, or should they cling to the power of right? Unfortunately, many people are deceived by the right of power and surrender to it for various reasons, and although the followers of the truth are few, they have power, and they have always won their wars by adhering to moral principles of right and truth, including the Islamic Emirate, al-Qaeda, true scholars, sincere preachers, and Mujahideen worldwide, and most of the people of our Islamic Ummah This is the real Islamic coalition that we must pay attention to and value, and our war with falsehood and its followers will continue until God inherits the earth and everything upon it. And when the souls are freed from their bodies, we will live as God has commanded us to, so live as God has asked you, far from the temptations of life that lead to human retreat.

Americans use morality as a weapon to draw attention to their own issues and distract from their wrongful actions. They portray themselves as victims, making their opponents seem heartless and evil. They may even leverage Hollywood—with moral superiority—so that we feel ashamed to oppose them. This is a manipulative war for some parties and neutral for one party:

• It is for the opportunistic lazy ones who live off the resources of others; it is a deceptive strategy similar to brain hypnosis, and it is not about right and wrong, nor does it reflect their moral truth. They are ready to abandon their humanity and destroy everything to achieve what makes them richer and more powerful, turning the world into masters and slaves.

• For the other side, this war is neutral for those who believe in the justice of their cause and the right to live according to their beliefs. They sacrifice their lives for the freedom of others and instill feelings of guilt and immorality in others. All parties that use the strategy of moral warfare influence public opinion and the people's level through the media and communication channels. Believers use it neutrally, but the deceitful exploit it and manipulate it according to their will, as the U.S., France, and others do with every issue. There is a deep gap between what they say about freedom and democracy while conspiring against popular revolutions. They even host dictators, decorate them with their preferred dictators, or sell them weapons and airplanes that give life to their factories. Is there more hypocrisy in this?

In the past century, the warriors of Algeria and Vietnam succeeded in winning the military war due to their victory in the moral war. They were able to garner internal and international support in France and America, which led to the isolation of these two countries and reduced the domestic support of the enemy's people for the war. "Beauvoir" called this maneuver the "external maneuver" because this maneuver takes place in the enemy's land and not on the battlefield; its target is the people of the enemy's country, and it is a political-media maneuver that reflects the moral war God willing, not far from that day, in the early years of this century, the success of the Mujahideen in Afghanistan and Mali in forcing France and America to flee [default] from both countries was achieved because the economy in these two countries collapsed under the blows of the Mujahideen and their divine ally, the coronavirus.

To succeed in a moral war, one must first master emotions [anger...]. The next step must be offensive, and in it, the hypocrisy of the enemy and their trade with morality must be exposed by comparing their words and actions to show the extent of their crimes and exploitation. In a parallel path, the awareness of the people must be raised, and the justice of one's cause and their right to a better life must be articulated, and rebellion must be waged against the occupier, the system, or those trying to distort them. This is a war for which secrecy is not only inappropriate but also where the gray color cannot have a place. This is a war between right and wrong, white and black. In this strategy, the enemy cannot be allowed to be the initiator; rather, we are the ones who open lands for the freedom of humanity, not to occupy them.

The best defense against this strategy is not to give your enemy a target and to ensure that your actions align with your words to preserve your good reputation. Always support those who have been oppressed, whether in the past or the present. Always avoid actions or statements that carry the scent of hypocrisy. Beware of the philosophy of the tiger's claw, that is, not using others to do the dirty work for you.

Nothing will remain hidden forever. Choose your allies carefully, and avoid any temporary ally who does not share your beliefs, because once victory begins, they will turn against you and attribute the worst qualities to you. In this way, the efforts of your enemies to destroy you will become difficult. As it is said: prevention is better than cure. Stick to your principles and move with them, and correct the mistakes of your followers without flattery or justification, clarifying the correct path and the weaknesses of human nature. All this will make the work of your enemies impossible.

In a historical example unmatched to this day, Professor Muhammad Qutb wrote in his book *The Islamic Perspective on Contemporary World Affairs*: "Syria was conquered; thereafter, the people of Syria asked Abu Ubaidah ibn al-Jarrah to protect them from the oppression and corruption of the Romans in exchange for paying the tribute (jizyah) to the Muslims. Abu Ubaidah accepted this condition. Then he heard that Heraclius was preparing a great army to retake Syria from the Muslims, so he did something unprecedented in history; he returned the tribute (jizyah) to the people of Syria and said to them: 'You have asked us to protect you from the harm of the Romans, and you have heard what is being prepared. We are unable to fulfill this obligation (i e., to protect you as per the agreement between us and you), but if Allah helps us, we will protect you from this evil.' When Allah helped them, the people of Syria willingly paid the tribute (jizyah) again and said: 'You, and not the people of our religion, are dearer and kinder to us than our own faith.' Then they embraced Islam, and those who remained Christians retained their faith and enjoyed protection, security, and freedom of worship under Islamic rule."

But what draws attention is not the issue of "land" that was conquered so quickly; rather, it is the issue of "hearts"! Furthermore, another event occurred, unparalleled in history: many of the conquered nations completely forgot their own languages. Even those who remained in their religion and did not convert to Islam adopted Arabic—the language of Islam—as their own, and they became Christians among the Arabs.

They perform their worship in Arabic — not in Coptic, Syriac, or any other language they had before the Islamic conquest — even though there was no compulsion to change the people's language, unlike what France did in North Africa. History does not record any such event in this regard; rather, people learned Arabic willingly and by their own choice, without any pressure.

These hearts were not conquered by the sword, for the sword may conquer lands but cannot conquer hearts! Instead, they were opened by the new belief system, which became evident through the genuine behavior of the conquerors. This is the trait that distinguishes the Islamic expansion movement from other historical movements, past and present. [Quotation from the text]

Regarding the gang politics of America and Russia: I hope a war begins in Europe; this is one of the blessings of Afghanistan, where the unity of everyone who occupied it collapsed; their enemies and allies each became greedy, and this is a historic opportunity that allows our people to rid themselves of their rulers, and a greater opportunity for the revival of the Islamic Ummah, God willing, where the enemies of God will be preoccupied with themselves.

What lies behind the Ukraine crisis [2022]? This is the latest model of this strategy, a return to the atmosphere of the Cold War and the demonization of the Russians. Under Biden's leadership, after Trump dismantled the cohesion of the West, America is using this crisis to regain political and economic control over Europe and to reactivate NATO. It also aims to unite the American people, who are divided, against a foreign enemy. Without a foreign enemy, America will collapse from within, as this country lacks morality, social cohesion, and political purpose. It is a racist country that prioritizes one race over its other components, and undoubtedly, the economic crisis caused by COVID has further exposed its lies.

As for Russia, under Putin's leadership, criticizing the Western and Arab media hysteria, it is using its military maneuvers to achieve concessions.

A political and economic phase in Eastern and Western Europe and the Mediterranean region, and militarily distancing NATO from its borders, and Russia will not stop until it repeats what it did in Crimea – bit by bit and then holding referendums for annexation. Under conditions favorable to Putin, he will not retreat from fighting, as Ukraine[48] was the cornerstone of the former Soviet Union, and this cornerstone is essential for Emperor Putin in the new Russia. Putin seeks to restore Russia's prestige and respect across the world as a rival pole to dominance.

One of the possibilities of this turmoil: the implementation of the NATO project in the Middle East to take on the fight against Islamic movements while the West is preoccupied with protecting the region's rulers from Russia and China.

Another possibility also exists: matters may spiral out of control for various reasons, including the personalization of issues with direct attacks on leaders (especially Putin).. or an excessive focus on victory to the extent of threatening the enemy's existence... or disputes over the economy and spheres of influence exceeding greed... or unjust humiliation in negotiations. In this case, a nuclear world war might ignite, destroying the northern hemisphere and some of its southern allies, especially oil producers who finance the West.

This, therefore, is an unethical war on one side and a psychological war on the other, and each party [Biden, Putin] will achieve its goals due to the ambiguity in the atmosphere of military conflict, and each side will declare its own victory. However, the people of Ukraine, Russia, and all those under or near their fire in the East and West will suffer the economic and social consequences of the moral war. But soon, we will witness a new, multipolar world

[48] And regard ng Ukraine, without the Russians, it would not exist, as they built this country. Ukraine was one of the largest agricultural lands in the Soviet Union and gained its ndependence in 1991 after the collapse of the Soviet Union. It has always served as a bridge between Asia and Europe and, n 1811, contributed to the defeat of Napoleon and his army when he intended to punish Moscow

In the name of God, the Most Gracious, the Most Merciful
"Deprive them of their goals... and let them face nature."
26 - The Strategy of the Void: "Guerrilla Warfare"

Know yourself your nation your army your land your climate your cities Ally with them and turn them into weapons Vanish with your soldiers and your people, and let your allies fight without you Draw the enemy to a place where your weapons operate effectively Each of those weapons will perform its task in the best possible way.

Pressure the enemy with this alliance nature people animals climate roads diseases scorched earth without water without food famine No army fights against him Guerrilla forces wear him down Consume his time This is fear Let the enemy chase phantoms of fear across the land When he discovers that he is moving while death follows him, he will cease to advance and retreat under the shadow of defeat and humiliation In short, this is a confrontation of the impotence of power against the strength of the weak

Napoleon marched with 650,000 soldiers to capture Moscow, but returned to Paris destroyed, with only 25,000 without a real confrontation This is the victory of intellect over the arrogance of power This is the philosophy of non-engagement and the strategy of the void.

This is guerrilla warfare, where weak nations fight against powerful enemies. However, according to the law of the weak, there is no place for traditional confrontations, where small groups emerge from the shadows and then vanish back into them, disappearing into the air as if they never set foot on the ground. There is no room for specific operations, no tangible body to destroy, and no location to find them, though all the earth is present.

Their battlefield relies on patience, exhausting the enemy over time. The indirect confrontation imposed by guerrillas frustrates the enemy, causing him to lose both his vision and the strategy guiding his movements. Advances in weapons and explosives have further increased the damage inflicted on armies

The Afghans and their followers excel in this type of warfare, distinguished as the "Soldiers of the Merciful," possessing a method and a message they defend and present to the world. For them, freedom lies under the shadow of the Qur'an and the banner of Islam, seeking the pleasure of God.

Allah says:
"And fight them until there is no sedition, and the religion is for Allah. But if they cease, then there is to be no aggression except against the oppressors." (Surah Al-Baqarah, 193)
And He says:
"Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and heal the hearts of a believing people." (Surah At-Tawbah, 14-15)

Leaders who increase their military power always seek a war in which to write their glory. They look for a decisive battle to force their enemy into submission or to negotiate peace under terms that guarantee the invader's interests.

In contrast, a leadership that knows its enemy as well as it knows itself, that adopts the right strategy to draw the invading aggressor into a death trap, and that understands the resources provided by its people, land, and geography, holds the upper hand. The matter is not limited to mere knowledge but is tested and repeatedly leads to the same outcome: the downfall of the arrogant and the breaking of their armies.

This strategy requires vast, rugged, and borderless terrain, an infinite operational theater, extremely harsh weather conditions, and people and armies of the highest loyalty and discipline. In such scenarios, the enemy's downfall becomes inevitable. Consider the Spanish War; it serves as a school of thought in this strategy.

Even with technological advances in transportation and communication, this strategy remains effective if there is a disciplined society, vast or rugged land, extended time, harsh weather conditions, and wise leadership. This was demonstrated in Afghanistan, the graveyard of empires This land was first conquered by Alexander the Great but he could not remain there and left. Then came the British, who were defeated. After them, the Soviets came and got bogged down, and finally, the Americans who had to negotiate for a peaceful exit. If they betray, as "Mackinnon" of the British experienced from the sickle of "Akbar Khan," they will face the same fate. Four empires failed to achieve a decisive battle, burying their bodies in Afghan soil. The logic points to the next move by the Muslims, which was the revolutionary movements and guerrilla wars in their lands today, serving only as a prelude to what will come if the Muslims succeed in managing and utilizing these conflicts.

The issue of conflict in the Arab world lies in leadership, where there is no counterpart to figures like Yunus Khalis and Jalaluddin Haqqani, may Allah have mercy on them, nor a counterpart to Engineer Mahmoud and Commander Khalid, may Allah have mercy on them. These Muslim Afghan leaders, who supported the Arabs in their jihad, are those who fight for the Islamic world, but they lack experience, strategy, organization, economy, and control. In some regions, they have even fallen into deviation.

Although we claim that modern civil education has provided people with culture and knowledge, tribal education[49] in Afghanistan has provided people with leaders and government. It is clear that the tribal school and its social, political, and economic methods, along with daily practices, have had a significant impact on enhancing awareness and improving interactions and relationships with neighbors within the framework of collective effort. This contrasts with the purely theoretical graduates of universities who, in the end, act within an individualistic framework. University graduates have largely become employees and nothing more.

[49] This tribal education method is also evident in Yemen, Somalia, Mali, and other fields where jihad has expanded, and, God willing, it is taking steps toward success.

They are in the service of endurance; captives of dominance and the philosophy of the state that represents modern slavery, while the children of the tribes are free from childhood and have no limiting ceilings for their views. Their minds are clearer and their learning faster, especially when it comes to conflict. The comparison is long, and that's not the goal here, but the point is that leadership in the Arab region has the feeling and desire but is deprived of experience, strategy, organization, control, and economy, and has been lost in regional and international informational maneuvers. The situation in the Mediterranean Basin seemed to be like this.

By "leaders" and "leadership," we mean the responsible individuals, staff, advisors, and senior leaders who make decisions based on collective study and consultation. But if decisions are individual, their lifespan is tied to that of the leader.

The Germans had to fight on two fronts: one against the Soviet armies on the front and another against Soviet forces infiltrating behind the lines. Behind the German lines, ammunition depots exploded, trains derailed, ordinary soldiers were ambushed, communications were cut off, warehouses were set on fire, and resistance forces appeared everywhere. They conducted amphibious operations, descended from the sky, emerged from caves in the mountains or hidden shelters in swamps When engaging with the Germans, sometimes they left their dead and wounded behind and sometimes captured some German prisoners, but the rest disappeared, only to return with more numbers and weapons. [Soviet Guerrilla Warfare]

Revolutions are still capable of overthrowing oppressive local rulers, and guerrilla warfare continues...

The most capable at expelling the oppressive occupier is the one who knows how to combine popular uprisings, covert operations, and guerrilla warfare to overthrow a local military ruler who has come to power through military revolution. All of these require leadership, organization, strategy, timing, control, awareness, people, allies, land, ideological fighters, security, economy, politics, and tactics.

For further study on guerrilla warfare, select one of the following books and study it with patience and focus:

- "The Art of War" by Sun Tzu
- "The Guerrilla Warfare" by Mustafa Hamid
- "The Organization of Guerrilla Warfare" by Abu Musab al-Suri
- "In the Dub" by General Mohammad Yusuf
- "Seven Pillars of Wisdom" by T.E. Lawrence
- "The War of the Weak" by Robert Taber
- "Vietnam: The Story of Guerrilla War" by Wilfred J. Burchett
- "Mao Zedong's Writings"
- "Complete Works" by Che Guevara
- "The Masterpiece of Guerrilla Warfare: A Story Never Told"

In the name of God, the Most Gracious, the Most Merciful.
"Choose your allies carefully and treat them the way you would like them to treat you."

27 - Alliance Strategy

An alliance is formed with both allies and opponents
Great powers do not ally with the weak unless there is a shared interest. In the world of the powerful, the opportunity for the weak is to rise up and fight against an enemy whose interests align with theirs. In this case, some of the great powers may be inclined to offer support, but this support is based on their desire to weaken the enemy, not because of the weak's need. This support is given based on achievements, and no support is limitless, for everything, there is a defined time, and after the benefactor's interests are met, everything diminishes and fades away. In this process, the stage of requesting, patronage, and being turned into a tool begins.

In the opportunistic world, the powers are those who possess military power and dominate the economy. Both friendship and enmity depend on interests. There are always countries that pay or offer services in exchange for protection from great powers. Money and the alignment of interests provide an opportunity for the survival of some countries. What financially wealthy, militarily weak countries do with their wealth is buy the right to survive, but money does not equate to power, it merely gives them the right to continue living and turns them into tools in the hands of the powerful. They can be used as peacekeeping forces, mediators for persuasion, and threats. In some matters, they are transformed from mediators into cleaners.

There are certain words that do not need definition but rather require true description: ally, supporter, protector. This is the opportunistic and exploitative world that has no moral principles.

The best choice for the Mujahideen is to unite with their own people and groups that are aligned with them in terms of movement. To improve this unity, the awareness of the Ummah should be increased based on their religious heritage, culture, and social customs. In today's world, where diverse and abundant communication opportunities exist, there is no excuse for anyone, even captives cannot let the walls of captivity prevent the echo of their words, and thick doors cannot prevent the penetration of their letters.

Success and resilience in life depend on the strength of one's network of connections. Talent always needs opportunities, and these opportunities come through acquaintances and friends. The more diverse the network, the greater the chance of success. In guerrilla warfare, as in life, only the brave with talent succeed; those who unite with their people and environment, effectively use their surrounding network to trap the enemy, leverage its positives, and avoid its negatives.

Difficult terrains are the best allies for guerrilla groups if they use them as bases to establish and launch their operations. Otherwise, these terrains may lead to isolation if only used as places to flee or hide during the night or bad weather. Rivers, seas, and forests can also serve as excellent allies for the weaker side in bypassing and surprising enemies who neglect to secure these areas. In guerrilla warfare, the commander with talent turns the surrounding environment into a powerful ally, enabling them to harm the enemy and avoid dangers, providing ample time to prepare for operations. Land, time, weather, and weapons are some of the most important allies in war.

When the United States entered Afghanistan to destroy both the Taliban and Al-Qaeda, it had a coalition of 48 countries, while only the Muslim people supported the Islamic Emirate and Al-Qaeda. In this context, the importance of the alliance lies in its nature and quality, not its number. Within a few years, the winds of war turned in favor of the Islamic Emirate, and instead of destroying Al-Qaeda, the group expanded into an area larger than the United States itself.

As seen from the Indian subcontinent in the east to the Arabian West, from the lands of the Tigris and Euphrates and the Levant, to Central Asia in the north and Somalia in the south, the attacks of the United States and its allies in Iraq, Afghanistan, Syria, Yemen, Libya, and the Sahel have yielded no results Defeat only occurs when one gives up the struggle; and this Ummah (community) has never given up the fight In a few years, the failure of the U.S. invasion of Iraq became evident, and after twenty years of blessed jihad, the U.S and its 48 allies were defeated in Afghanistan. Alliances are based on quality and type, not quantity. This great victory is recorded in the name of the Islamic Ummah and its children, who responded to the call to defend religion, honor, life, intellect, and property.

The worst alliances are those built on emotions and selfish interests. Having too many allies is a disaster because it entangles you in their wars. An alliance with the powerful is a form of dependence, leading to humiliation and servitude. An alliance with those who show you kindness does not mean they will remain loyal. The best and strongest alliances are those built on shared beliefs and commitment. Our Ummah needs two things awareness and weapons. And when[50] awareness grows sufficiently, we will see the champions of our Ummah in every battlefield. The Prophet (peace be upon him) said, "The example of my Ummah is like rain; we do not know whether the first or the last of it is better "

We will protect you in proportion to what you pay; the era of free protection is over A summary of Trump's statements suggests that all are partners of the U S He may be the only president who understood alliances as a bad financial investment; under his rule, the U.S. transformed from a nation into a security company, and he became a fundraiser rather than a president.

[50] Unfortunately, some psychological and personal motivations continue to cause divisions and splits, as we witnessed in Iraq and Syria. These issues lead to ideological, social, and military deviations As long as movements for change within the Ummah grow, we will continue to suffer from the leaps of young leadership and the accompanying turmoil May God have mercy on Abdullah ibn Salam, who said to those attacking Uthman: "If you raise the sword against him it will not come down from you until the Day of Judgment " Thus, divisions will separate some countries from each other

The "bully" was not smart enough to understand the nature of alliances, the common points, partnerships, and even the areas of divergence. He was merely a money collector for the Jews who had reached the presidency, unaware of all the opportunistic policies and diplomacy based on mutual interests and investments in exchange for services.

When the will of politicians in an alliance comes together, it is for shared goals that form the common ground Moral and ideological issues are not the common ground; they are used to decorate the alliance, deceive the people, and stir their emotions.

An ideological alliance is only formed between the children of the Mujahideen Ummah and their Ummah. This is an example of loyalty, belonging, and familial love that exists without any expectations or conditions. The common ground may be the destruction of a common enemy in the eyes of the weak ally, but in the eyes of the strong ally, it is simply the weakening of the enemy.

The term "weakening the enemy" is a precise and true description of this alliance. Therefore, the ally only helps the oppressed[51] to the extent needed to weaken the enemy, not to the extent that the oppressed desire.

A political ally cannot work to strengthen its new neighbor because the future is unpredictable. And usually, an ally, in exchange for support, demands future services such as economic privileges, services, political or even military

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[51] As Allah says: "And why do you not fight in the cause of Allah and for those who are oppressed, men, women, and children, who say 'Our Lord, take us out of this town whose people are oppressive, and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'" (Surah An-Nisa 75)

"And those whom the angels take in death while wronging themselves will say, 'In what condition were you?' They will reply, 'We were oppressed in the land.' They will say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' It is those whose refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way For those, perhaps Allah will pardon them, and Allah is ever Pardoning and Forgiving." (Surah An-Nisa 97-99).

And Allah says "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, and supported you with His victory, and provided you with good, pure sustenance that you might be grateful." (Surah Al-Anfal: 26)

dependency, or territorial advantages. Politics is essentially based on extortion, not ethics.

The oppressed must reach a level of awareness to understand the tricks and fluctuations of politics.

Some countries simultaneously form alliances with the oppressed while also allying against them. This is because an ally offers nothing without expectation. They do not strengthen the future enemy, but rather keep them weak, ensuring both neighbors are distracted while benefiting themselves. War and its prolongation provide excellent economic gains for the ally, whether through plundering raw materials or selling products. In an environment of chaos, the cultivation of narcotics also becomes possible. This is what the United States did in Afghanistan. Alliances are not ethical; they are investments.

Whatever the outcome of the war in Ukraine[52] may be, its conclusion will lead to the exploitation of its resources if Russia wins, or heavy debts for reconstruction if the West prevails. Western countries will profit from reconstruction investments in proportion to each ally's share in the war, while the biggest losers today and tomorrow will be the people of Ukraine. For this reason, the most dangerous allies for the oppressed are the international and regional governing systems.

These relationships are calculated with extreme care, and at the moment when the future of the oppressed poses a threat to the ally, or their costs outweigh the benefits, or the common enemy weakens, allowing for understanding, or the tolerance of the oppressed becomes a moral threat to the regime both internally and externally, or the oppressed[53] fail in their mission, the point of separation is reached.

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[52] This [war] will become a valuable lesson in politics or warfare. Today, Ukraine, under the rule of Jewish President "Zelensky," has destroyed its country, land, and people in a prolonged and exhausting war, under the command and support of the United States. A war that drains both Russia and Europe, increasing Europe's dependence on U S. support, and keeping its politica decision-making under American supervis on!

[53] When signs of failure in the movement for change appear on the horizon, allies will begin to distance themselves one by one An ally will not remain in a prolonged enmity with an enemy that can be reached for understanding, especially when such understanding could benefit their own country There is nothing that would cause continued support for elements that have made no progress in their political and military struggle From here, we understand the shifts in Turkey's stance and predict the future of the political opposition in Egypt. The tension in relations with Egypt wi l not endure in the face of the opposit on's failure Will this be a moral problem for Turkey?! When has morality ever been one of the elements of

Usually, the point of meeting becomes the point of separation or political divorce because the goal for which they have gathered has been achieved or, more precisely, the danger of that goal has weakened. It is difficult for the point of divorce to be the same as the point of enmity, but this point marks the moment of hostility. Political divorce is reversible; the waiting period does not end, and the relationship continues in its weakest form. The oppressed attempt to suppress the feelings of discomfort and resentment toward their allies who exploited them during and after the war. This requires putting interests at the center of political relations, in politics, there are no closed doors, and many back doors exist, with the keys in the hands of the friends and acquaintances of the parties involved, i.e., the businessmen

Model of alliance in the Soviet war against Afghanistan: The scholars led the resistance movement against the Soviet Union in Afghanistan. This allowed the U.S. to use the ruler of Riyadh as a cover for its objectives, because the ruler of Riyadh, due to his control over the holy sites of Islam in Hijaz, namely Mecca and Medina, was a suitable cover for the U.S. intelligence apparatus. Therefore, he was employed with all his power to carry out U.S. orders. He used Islamic pulpits to highlight the Soviet threat to the Islamic world and its enmity with Islam and Muslims. Preachers and speakers held sermons to motivate people to engage in jihad for the sake of God, with their wealth and lives. The Saudi intelligence service mobilized all its resources, arriving in Peshawar, Pakistan, earlier than others, and organized it to accept funds and recruit young men. The Pakistani intelligence service had already prepared the Afghan theater, and these two agencies met under the American umbrella, with an American plan, Pakistani flavor, and Saudi financial support.

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politics?! Turkey's model maneuvers with religion and Ottoman heritage. it utilizes religion and history when needed, and when convenient, it discards them It goes even further, it uses its drones to kill Muslims in Somalia, in a war that benefits the West And today, to restore relations, it offers concessions to the Egyptian regime This lesson is for all the oppressed Politicians, with all their abilities in deception and performance, will never transcend their own fate They have no religion other than their own interests, and the call of ancient times is merely a broken heritage that is invoked for manipulation and deception.

Their goal was clear: weakening Russia and pushing it out of the war in a suitable manner, preventing the empowerment of the mujahideen for unity, deepening divisions among them, avoiding military decisions in the war, and emphasizing that the solution should be political to complicate the situation and ensure dependency. They aimed to form a coalition government of communists, secularists, and Islamists, destroy the Arab presence after the war, prevent the export of their experience, and, in short, emphasize that jihad is capable of destruction, not construction. Their presence was to end, and the next stage was for politicians, not fighters In this way, the mujahideen only fulfilled the objectives of their allies, losing everything, and the Islamic Ummah was left facing despair, losing trust in establishing a state through jihad and the power of arms.

In this context, General Mohammad Yousuf, the author of "In the Heart of the Lion" and one of the participants in the war, remarked on the situation: "Defeat was drawn out of victory " This is a strange analogy. The mujahideen were on the verge of victory, but they were prevented from achieving it, turning it into a disaster. The Americans, through their representatives, tightened the siege on the Afghan experience The massive financial aid from Saudi Arabia corrupted some of the Afghan leaders, while Pakistan, controlling the war's lifelines, sabotaged military efforts. All of them deliberately disrupted the internal Afghan dialogue parliament(J.rga). Despite this, the jihad achieved many of its direct and indirect goals, and thanks to God first, and then through some field commanders and brothers from different Islamic countries, it was liberated from the traps set for it.

The concept of the strategy of alliance s fundamentally flawed, as discussed by Engineer Mustafa Hamid, known as "Sheikh Abu Walid Misri," regarding the jihad of the "Islamic Emirate" against the United States in the Afghan resistance. He writes that the resistance of the Afghan people has two main characteristics: "unity" and "lack of allies." These two characteristics seem to be interconnected, meaning that they are united because they have no foreign allies. It is clear that internal unity is far more important than the presence of a foreign ally

Initially, states view armed resistance movements along their borders as an opportunity to expand their "geopolitical" sphere and enhance their regional role at all levels—economic, political, and military. From the outset, they set boundaries for engaging with these movements that would yield the highest possible return

However, after reaching a certain point, there is a breaking point. Usually, this breaking point coincides with the point of hostility. Resistance movements and guerrilla leadership must define both the breaking point and the point of hostility for each ally, whether close or distant, which typically come close to one another. Naturally, they must find alternatives and solutions before reaching the breaking point and avoid letting matters escalate to a point of hostility.

In this context, caution must also be exercised with those eager to form alliances with you—those who offer alluring proposals but whose results are unclear or unattainable, especially if their history is filled with broken promises and is based on greed and exploitation, without offering anything in return. Similarly, those with sweet words must be approached with caution, as nothing is more treacherous than fraudulent operations.

Alliances are diverse and have different foundations. An alliance might be ideological[54], bringing together a shared message or approach, or it could be political, formed around temporary interests and eventually breaking apart due to the involvement of different factions. Alliances may also form due to geographical proximity, ethnic expansion, and more.

The people themselves are the best allies for the oppressed, as there exists a deep ideological or even intellectual connection between them.

Humanitarian allies typically do not have hidden agendas. They usually offer what they have without expecting anything in return, except for gratitude and appreciation. Many doctors have come to Afghanistan for personal reasons, based on their beliefs or humanity, and wealthy individuals have supported the Afghan people.

This is why the global system and its agents strive to suppress popular revolutions and the wars of the oppressed, using volunteer control and financial suppression to eliminate these popular allies from the equation and seize control of events. If a revolt, revolution, or war of the Islamic oppressed occurs, we see that negative fronts[55] will attempt to control these popular movements. The alliance of evil is

[54] This ideological aspect can be observed in the context of the Russia-Ukraine war and the West. You will notice that each side supports its own followers of belief; Russia, representing Orthodoxy, stands against the West, which is primarily Catholic and Protestant.

[55] The power of the Jews, Crusaders, regional governing systems, and local armies.

never formed to assist Islam; it is based on their own interests. Any movement that gains their satisfaction and support is surely far from the will of God and closer to their desires.

The methods they use to suppress popular movements include trying to create several parallel axes:

1. Controlling the leadership of the military and deep state institutions,
2. Stirring up divisions, separatism, political parties, racism, and various prejudices among different segments of the population,
3. Financing various groups within the popular movement according to their power and size. The worst groups are then selected and supported to bring them closer to the military. Other groups are deprived of funding at the right moment and are threatened by foreign bases, making their leaders unable to oppose the direction of the Jews and Crusaders.

Thus, the Jews, Crusaders, and regional regimes will generously fund popular movements, and the military will remain neutrally positive until victory is in sight, at which point they will invent a political solution to continue the presence of the Jews in the region. For them, the change happens either inside the palace or among the generals. Therefore, popular movements must be cautious and aware.

With the money of the Persian Gulf, especially the Saudi family and their followers in the Emirates, and the soft power of Qatar and Kuwait, their goal is to fight against Islam and Muslims and secure the existence of the Jews.
Therefore, the oppressed face those who claim friendship in the same way they face the regime and its allies.
Thus, it is upon the oppressed to make the Ummah aware, with all its sects and religions, because they are the true allies.
But the supporters and the army, the oppressed must be wary of them and not allow them to dominate their necks.
It is also obligatory for the oppressed to disrupt the unity of the regime and work against its division, especially since this political or military union is based on interests and quickly reaches a point of separation with the regime if they find a common solution with them.

This entire political game is broken by God's grace for the oppressed, then the persistence of the oppressed and their insistence on survival, victory, and establishing the religion.
Breaking the enemy's alliances is as important as creating their own alliances.
In the Battle of the Confederates, the Messenger of God used two clever maneuvers to end the alliance of the confederates against Medina:
First: Offering to the Ansar a proposal to Ghatafan that they could not reject.
Second: A clever trick to break the enemy's ranks.
First: From the biography of Ibn Kathir:
Ibn Ishaq said: Then the Messenger of God remained in a state of readiness (military preparedness), and the polytheists besieged him for more than twenty nights, nearly a month, and there was no fighting between them except for shooting arrows.
When the hardship became severe for the people, the Messenger of God, as narrated by Asim bin Umar bin Qatada and others who transmitted from Zuhri, sent a message to Ayyinah bin Hisn and Harith bin Awf from Ghatafan, the leaders of Ghatafan, offering them one-third of the products of Medina, on the condition that they turn their companions away from him and his companions.
Then peace was established between them, to the point where the document was written, but the testimony or final decision of the peace was not carried out, it remained only at the level of negotiation.

So when the Messenger of God ﷺ decided to do this, he called for the two Sa'd (Sa'd bin Mu'adh and Sa'd bin 'Ubadah) and shared this matter with them, asking for their opinion.
They said:
"O Messenger of God, is this something you would like us to do and we should carry it out? Or is it something that God has commanded you to do, and we must execute it? Or is it something you are doing for us?"
The Messenger of God ﷺ said:
"Rather, this is something I am doing for you. By God, I am only doing this because I see that the Arabs have targeted you with a single arrow and are attacking you from all sides, and I want to reduce their sharpness against you until it reaches a point."

Sa'd bin Mu'adh said:
"O Messenger of God, we and they were once in disbelief in God and idol worship. We neither worshiped God nor knew Him, and they did not expect to even eat a fruit from here except through hosting or buying. Now, when God has honored us with Islam, guided us to the right path, and given us dignity through you, should we give our wealth to them? We do not need to do this! By God, we will give them nothing but the sword, until God decides between us and them."
Then the Prophet ﷺ said: "The decision is yours."
Then Sa'd bin Mu'adh took the document, erased what was written in it, and said: "Let them try whatever they want against us."

The second part
Deception; whether the plan was from Nu'aym bin Mas'ud or an inspiration given to him by the Prophet ﷺ, this deception succeeded in breaking the triple alliance (Quraysh, Jews, and Ghatafan).
Ibn Kathir in his biography of the Prophet says:
Ibn Ishaq narrates: The Messenger of God ﷺ and his companions stood firm in the difficult situation and fear that God described, against the gathering of their enemies and their attack from above and below.
Nu'aym bin Mas'ud bin 'Amir from the Banu Ashja' came to the Messenger of God ﷺ and said
"O Messenger of God, I have embraced Islam, and my people are unaware of my Islam. Command me with whatever you want."
The Messenger of God ﷺ said:
"You are just one man among us, so if you can, create division between us and them, because war is deception "
Then Nu'aym bin Mas'ud went to Banu Qurayzah, and since he was close friends with them during the time of ignorance, he said to them:
"O Banu Qurayzah, you are aware of the friendship and special relationship between me and you."

They said, "You have spoken rightly, you are not accused in our eyes."
He said to them, "The Quraysh and Ghatafan are not like you. You live in your own land, and your wealth, children, and women are there, and you cannot move to another place. But the Quraysh and Ghatafan have come to fight with Muhammad and his followers, and you have helped them, while their land, women, and wealth are far from them. They are not like you. If they achieve their interests, they will take them, and if not, they will return to their land, and the conflict between you and Muhammad will be in your land, and you will not be able to face him. So do not fight them until you take hostages from their leaders, so that you can confidently go with them to fight Muhammad and destroy him."
They said, "You have given a good opinion."
Then Nu'aym left to reach the Quraysh. He told Abu Sufyan bin Harb and those from Quraysh with him, "You know of my friendship with you and my separation from Muhammad. I have heard something that I think I should share with you, so please keep it secret from me."
They said, "We will."
He said, "Know that the Jews regret what they did in relation to Muhammad and have sent him a message saying that they regret what they did. Are you pleased that we send some of the best from the tribes of Quraysh and Ghatafan to you, so that you can kill them, and then fight alongside you against the rest to destroy them?"
They replied, "Yes "He continued, "If the Jews ask you to send any of your men as hostages, do not give them any of your men."

Then Nu'aym bin Mas'ud left to reach Ghatafan and said, "O people of Ghatafan, you are my kin and the most beloved people to me, and I do not see that you accuse me."
They said, "You have spoken rightly, you are not accused in our eyes."
He said, "So keep it hidden from me."
They said, "We will." Then he told them the same thing he had told the Quraysh and warned them of the same dangers he had previously mentioned.
When the night of Saturday in Shawwal of the fifth year of Hijrah arrived, and this was part of Allah's planning for His Prophet, Abu Sufyan bin Harb and the leaders of Ghatafan were sent to Banu Qurayza, including 'Ikrimah bin Abi Jahl and a

group from Quraysh and Ghatafan. He told them, "We are not staying in the land, the situation is very bad, so prepare for war so that you can fight Muhammad and rid yourselves of what lies between us and him."

They sent him a message: "Today is Saturday, and we do nothing on this day. We had an issue among ourselves that led us to what you did not want. However, we are not ready to fight Muhammad unless you give us hostages from your men to be in our hands and guarantee us, so that you can go to fight Muhammad, because we fear that if the war becomes difficult for you and pressure mounts, you will return to your land and leave us alone to face Muhammad, and we will not be able to confront him."

When the messages from Banu Qurayza reached Quraysh and Ghatafan, they said, "By Allah, what Nu'aym bin Mas'ud told you is true."

They sent a message to Banu Qurayza: "By Allah, we will not give you any of our men. If you wish to fight, then go out yourselves and fight him."

When Banu Qurayza received the message, they said, "What Nu'aym bin Mas'ud told you is true. They only want you to go to fight. If an opportunity arises for them, they will take advantage of it, and if not, they will return to their land and cause division between you and Muhammad in your land."

Then they sent a message to Quraysh and Ghatafan: "By Allah, we will not fight you unless you give us hostages from your men."
But they refused to give the hostages, and Allah caused division among them and sent a cold, freezing wind that overturned their cauldrons and caused their vessels to fall.

Ibn Ishaq says: When messages about their differences and the division that Allah had caused among them reached the Messenger of Allah, he called for Hudhayfah ibn Yaman and sent him to investigate the situation at night.
Ibn Ishaq reports that Yazid bin Ziyad narrated from Muhammad bin Ka'b al-Qurazi that a man from Kufa asked Hudhayfah ibn Yaman: "O Abu Abdullah, did you see the Messenger of Allah and were you with him?"
Hudhayfah replied: "Yes, O son of my brother."
The Kufi man said: "So how did you behave with him?"
Hudhayfah said: "By Allah, we made great efforts."
The Kufi man said: "By Allah, if we had found him at that time, we would not have let him walk on the earth and we would have carried him on our shoulders!"
Hudhayfah said: "O son of my brother, by Allah, we were with the Messenger of Allah in the Battle of the Trench. The Messenger of Allah prayed at night and then came back to us and said:
'Who will go and investigate the situation of the enemies and return?' And he asked Allah to make the one who did this his companion in paradise.
But none of us could rise due to intense fear, hunger, and cold. When no one moved, he called me, and I had no choice but to get up when he called me. Then he said:
'O Hudhayfah, go and move among them and see what they are doing and do not change anything until you return to us.'
So I went and entered the enemy's camp, and the wind and the armies of Allah were doing such things to them that they overturned everything; their cauldrons, their fires, and even their buildings were not standing. Then Abu Sufyan stood up and said: "O Quraysh, whoever is sitting with me must look at who is next to him..."

Hudhayfah said: "Then I took the hand of the man next to me and asked: 'Who are you?' He said: 'So-and-so son of so-and-so.' Then he said: 'O Quraysh, by Allah, you are no longer in the land you are staying in. Indeed, the hooves of the horses and the soles of the shoes are destroyed, and Banu Qurayzah has betrayed us, and we have received news from them that you will be disgusted to hear. The intensity of the wind has brought what you see to us; neither our cauldrons stay steady nor our fire remains, nor do our buildings stand. So move, for I am about to leave.'

Then he went toward his camel, secured it, mounted it, struck it, and the camel moved quickly. When he did not untie the camel's tether, it rose and stood still. Had it not been for the covenant of the Messenger of Allah, who had commanded me not to tell anything until I return to him, I would have shot him with an arrow.

Hudhayfah said: "Then I returned to the Messenger of Allah, and he was praying, covered by one of his wives. When he saw me, he called me to his feet and threw his cloak over me. Then he bowed and prostrated, and I remained under the cloak. When he finished his prayer, I informed him.

When Ghatafan learned of what had happened with Quraysh, they quickly returned to their land."

"In the name of Allah, the Most Gracious, the Most Merciful
Do not associate with the envious, the hopeless, or the fearmongers.

28 - The Strategy for Dealing with Diseased Hearts

Allah, the Exalted, said:
'Kill Yusuf or cast him away to some distant land so that your father's attention will be devoted solely to you, and thereafter you will become righteous people' (Surah Yusuf, Ayah 9)And He also said:
'Verily, We have created man into toil and struggle' (Surah Al-Balad, Ayah 4)

Unfortunately, enemies lie at the borders and the envious linger on the paths This world is steeped in competition immersed in it, in fact Ambition or greed, to be more precise steals away the minds of men The path to maturity is far longer than we often imagine The blows to our chests may inspire us and ignite our fervor, but the blows to our backs dishearten us and slow our movement

This represents a crisis of awareness on one side and a lack of trust in goodwill on the other Rivalry for superiority destroys sincerity, breeds envy, blinds hearts, ruins relationships, and leaves behind grudges Grudges, in turn, are poison to the intellect, clouding vision and stripping away wisdom

This is perhaps the simplest way to describe Abu Jahl's state·
Al-Akhnas ibn Shariq visited Abu Jahl at his home and said
'O Abu al-Hakam, what is your opinion about what you have heard from Muhammad?'
He replied: 'What have I heard?'
Abu Jahl said 'We and Banu Abd Manaf competed for honor they fed others, and we fed, they bore burdens, and we bore, they gave, and we gave until we were like two competing stallions Then they said, "We have a prophet among us to whom revelation comes from the heavens!" How can we compete with that? By Allah, we will never believe in him or affirm his truth!"
(Seerah of Ibn Kathir)

Safiyyah, daughter of Huyayy, said None of the children of my father and my uncle were more beloved to them than I was I never encountered any of their children such that, when I approached them, they ignored me, rather, they always welcomed me over others But when the Messenger of Allah ﷺ came to Quba, the village of Banu 'Amr ibn 'Awf, my father and my uncle, Abu Yasir ibn Akhtab, went to him early in the morning By Allah, they did not return to us until sunset

They came back to us exhausted and weak, walking slowly and heavily. I ran to them as I always did, but by Allah, neither of them looked at me. Then I heard Abu Yasir say to my father, "Is he the one?" My father replied, "Yes, by Allah!" Abu Yasir asked, "Do you recognize him by his signs and descriptions?" My father responded, "Yes, by Allah."

Abu Yasir then asked, "So what is in your heart regarding him?" My father said, "Enmity toward him, by Allah, as long as I live!"

(Sirah Nabawiyyah, Ibn Kathir)

It is narrated from Jabir ibn Abdullah that he said: We were in a battle when a man from the Muhajirun struck a man from the Ansar ("kasa[56]" - hit him). The Ansari said, "O Ansar, come to my aid!" and the Muhajir said, "O Muhajirun, help me!" This incident reached the Messenger of Allah. The Prophet said, "What is this?" They said: A man from the Muhajirun struck a man from the Ansar. The Ansari said, "O Ansar," and the Muhajir said, "O Muhajirun." The Prophet said, "Leave this, for it is foul-smelling." Jabir said: When the Prophet came to Medina, the Ansar were greater in number, and later the Muhajirun increased. Abdullah ibn Ubayy said: "Have they done this? By Allah, if we return to Medina, the mightier will surely expel the weaker from it." Umar ibn Khattab said: "O Messenger of Allah, allow me to strike the neck of this hypocrite." The Prophet said, "Leave him so that people do not say Muhammad kills his companions."(Sahih Bukhari)

Envy. . This occurred with the Messenger of Allah, upon whom revelation was sent. So how could it not occur with those less than him?

Under the title "Saving Humanity from the Clutches of Satan" and the title "Purifying the Souls and Cultivating Hearts and Minds," one is not left in much confusion. In this world, we encounter two types of people: Muslims and disbelievers. The disbeliever needs someone to take his hand and rescue him from the clutches of Satan, while the Muslim needs someone to assist him in his cultivation and purification. In previous strategies, we addressed the conflict with disbelievers. Today, our topic is the internal front and the strategy for dealing with a Muslim who harbors unfavorable feelings toward his brothers. He has poor upbringing and opportunism or is one of those who have been influenced by the soft powers of the West, which contain concepts and habits that are extremely bad and ruthless. The West attacked the world with these concepts, misled minds, corrupted nature, captured hearts, and left souls wandering. People fell into a

[56] Kasa' It means he struck his back with his foot (a "shalut" in Egyptian colloquial)

misguidance so deep that they can hardly distinguish between right and wrong. This return from nature (decay) is worse than the return of Sodom and Gomorrah This category of Muslims, according to the perception of the doer and what comes most to his mind, is divided into two parts:
One part has hope for good, and a return is expected from him, and the other part has fallen into laziness and despair, and only prayer remains for him. Therefore, there must be a difference in approach between these two types, so that with each one, what benefits him in this world and the hereafter and protects him from the harm of both worlds is adopted.

And before talking about others, let us start with ourselves and express what we must have in terms of good manners. The most prominent qualities a Muslim must possess, which are a hallmark of his identity, and a characteristic for his gatherings, whether at home or at work, can be summarized in four comprehensive traits:

The first:
Patience; because patience adorns the Muslim with endurance, forbearance, and kindness. Patience protects a person from impatience, fear, greed, and dissatisfaction It prevents him from having a hardened heart, callousness, and harsh nature. Patience increases a person's ability to bear and suppress anger and brings forbearance. Forbearance preserves him from haste, harshness, superficiality, and luxurious living, protects him from humiliation, degradation, and lowliness, grants him authority, dignity, and honor, and brings peace and kindness.

Peace and kindness protect a person from hurry and violence and prevent him from laziness and destruction. Allah, the Almighty, says:
"We did not send before you any but men to whom We revealed, and they ate food and walked in the markets. And We have made some of you as trial for others, will you have patience? And your Lord is ever Seeing." (Surah Al-Furqan, 25:20)

And also, Allah, the Almighty, says: "Good and evil are not equal. Repel evil by that which is better, and suddenly he, between whom and you there was enmity, will become as though he was a close friend." (Surah Fussilat, 34)

Second: Chastity; which adorns the Muslim with honesty, trustworthiness, dignity, generosity, contentment, and modesty Chastity protects a person from the ugliness and evil of speech and deeds and bestows honesty and trust upon him. Honesty and trust protect him from lying, backbiting, and slander, and bring generosity and kindness to

him. Generosity and kindness prevent a person from miserliness[57] and greed[58], and gift him with contentment Contentment prevents his eyes from the beauty of worldly life and his ears from hearing the words of the heedless. The essence of chastity is modesty, and how beautiful is this garment, because it is the head of all virtues. Allah, the Almighty, says. "And do not extend your eyes in longing for the things We have given to certain groups of them [disbelievers] in the beauty of worldly life, that We may test them thereby But the provision [good reward in the Hereafter] of your Lord is better and more lasting." (Surah Ta-Ha, 131)

And He also says: "And lower to those who call upon their Lord morning and afternoon, seeking His pleasure alone. And do not let your eyes pass beyond them, desiring the adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is in excess." (Surah Al-Kahf, 28)

Third: Courage; which leads the Muslim to self-respect, the preference for good morals and qualities, and generosity. Generosity of life to defend the religion, honor, oppressed neighbors and refugees, and support the oppressed in wealth, reputation, and in other ways of truth. Courage prevents a person from recklessness and injustice and removes the barrier between him and fear, weakness, and delay in offering help. Courage brings dignity and elevation to him. His dignity and elevation protect him from arrogance and prevent him from humiliation. Courage is not dependent on physical strength or weakness, but rather on rights, protecting them, and supporting the oppressed, which is carried out with the tongue, heart, sword, and actions.

The Messenger of Allah said
"There is no Muslim who does not help his fellow Muslim when his honor is violated and his reputation is attacked, except that Allah will humiliate him where he would like to be helped. And there is no Muslim who helps his fellow Muslim when his honor is violated and his reputation is attacked, except that Allah will help him where he would like to be helped." (Sunan Abu Dawood) May Allah

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[57] **Al-Shuhh** This means refusing to fulfill rights and being greedy for what does not belong to a person

[58] **Al-Bukhl**· This means refraining from spending the wealth in hand

have mercy on Mullah Mohammad Omar, the Emir of the believers of Afghanistan.

Fourth: **Justice**: It beautifies the Muslim with the balance of his character. Justice means moderation and balance between the extremes of excess and deficiency. Justice prevents a person from oppression, anger, harshness, ugliness, and carelessness, and protects him from lowliness, humiliation, impurity, greed, and worthless matters. Justice is the state between a pleasant smile

and frowning or turning away from people. Moderation brings dignity and love for a person; he is someone whose closeness is difficult, yet meeting him is delightful. It is said about our Prophet: "Whoever saw him suddenly was struck with awe, and whoever interacted with him loved him."

Allah the Almighty says: "Indeed, Allah commands you to return trusts to their rightful owners and when you judge between people, to judge with justice. How excellent is that which Allah instructs you Allah is All-Hearing, All-Seeing." (Surah An-Nisa, 58) And He says: "Indeed, Allah commands justice, the doing of good, and liberality to kith and kin; He forbids all shameful deeds, injustice, and rebellion; He instructs you, that ye may receive admonition." (Surah An-Nahl, 90)

Yes, this is the noblest task on this earth: teaching and purifying.
Allah the Wise and All-Knowing says: "And among them will be a messenger from themselves, reciting to them His verses and purifying them, and teaching them the Book and wisdom. Indeed, You are the Exalted in Might, the Wise." (Surah Al-Baqarah, 129) And He says: "It is He who has sent among the unlettered a messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And indeed, they had been before in clear error " (Surah Al-Jumu'ah, 2) And He says: "Indeed, Allah has conferred a great favor upon the believers when He sent among them a messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. Although they had been before in manifest error." (Surah Aal-E-Imran, 164) Purification of the soul means that a person knows that Allah is with him wherever he is. But we forget; this is why it is obligatory for those who invite to Islam to continuously remind people and purify their souls. This purification includes cleaning them from ugliness and evil in beliefs or ethics, and adorning them with virtues and good qualities. The callers should remind people through stories, verses, and hadiths.

Therefore, it is obligatory for the **callers to Islam (Religious missionaries)** to invite people to sincerity and piety, fear of Allah, gratitude for His blessings, and trust in Him. They should also guide people away from sins, transgressions, corruption, and all that leads to misguidance. Instead, they should encourage repentance, contentment with sustenance, frugality in seeking it, justice during anger and pleasure, and reconciliation among people. They must instill good behaviors in the hearts of people, such as humility, forbearance, generosity, chastity, piety, asceticism, courage, contentment, fulfilling promises, patience, honesty, good opinion, cleanliness, pleasantness, using the miswak (tooth-stick), kindness towards their brothers, gentleness, controlling anger, forgiveness, guiding others to the straight path, helping the needy, and aiding those in distress.

Furthermore, it is important for them to educate people according to Surah Al-Hujurat, as this surah contains vast wisdom for teaching, upbringing, and purification. It holds the keys to reforming families, communities, and the nation. Regarding humility, Allah says in verse 13 of Surah Al-Hujurat:
"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Surah Al-Hujurat, 13) They must also warn people against disputes, hypocrisy, envy, greed, cowardice, hatred, treachery, stinginess, greed, anger, backbiting, disobedience, divulging secrets, betrayal in gatherings, causing division among people, pride, arrogance, suspicion, espionage, gossip, and false oaths. Abu Huraira reported that the Prophet (peace be upon him) said:
"Beware of suspicion, for suspicion is the most false of speech. Do not spy on one another, do not search for faults, avoid enmity, and live as brothers to one another." (Sahih Bukhari)

They should also remind people that the worst of people are those who do not care whether others see them while committing wrongdoings. Furthermore, they should warn people against the love of leadership and power. Abu Huraira narrated that the Prophet (peace be upon him) said
"You will soon desire leadership, but it will be a regret for you on the Day of Judgment. It is good to be a mother, but very bad to be a wet nurse." (Sahih Bukhari)

It is necessary for people to cooperate with each other in matters of goodness and piety and to avoid cooperating in sin and transgression They should support each other with love and kindness, so that if one of them dies, they mourn for him, and if he is alive, they treat him with affection. Allah says:

"The believers are but brothers, so make peace between your brothers and fear Allah that you may receive mercy." (Surah Al-Hujurat, 10)

One of the wise men has said about brotherhood:
(Here the text should continue with the explanation of the wisdom in question).

"Your true brother is the one who struggles with you and helps you when the trials of life break you."
Thus, fearing Allah and cultivating noble character lead to the love of Allah, His companionship, the health of hearts, the removal of sorrows, the expansion of provision, ease in tasks, deliverance from the fire, entry into Paradise, and closeness to the beloved Prophet Muhammad (PBUH). Had the story of Safanah, daughter of Hatim al-Tai, not been fabricated, I would have mentioned it at the end of this section.

Among the examples that cause exhaustion and despair for those who call to Islam and make them resort to only praying for these individuals are those who do not benefit from the invitation and counsel. These include:

1. Some people who only care about their future careers.
   Robert Greene wrote:
   "They may appear charming, but behind the scenes, they are treacherous."
   These individuals speak sweetly and live in an American style. They climb over others' plans, steal others' efforts to reap the rewards of success, and plot behind the backs of their superiors.
   People in this category tend to have an irritable temperament and are sensitive. Robert Greene advises not to confront them directly, as they can be easily provoked with calmness and politeness. In such cases, their bitterness becomes apparent, and their hasty reactions expose their hidden agendas, leading to their isolation.
   In my view, the best approach to dealing with these individuals, after identifying them, is to gather evidence proving their wrongful behaviors and the theft of others' efforts, and to present this evidence to higher authorities for their punishment.
   Such individuals corrupt the atmosphere of brotherhood, lead healthy competition toward conflict and division, and poison the environment with tension and anger. Their presence in a work team is detrimental.

The second group we encounter in life:

People with inflated self-importance who believe everything they do is correct and deserving of praise.
Robert Greene advises that these individuals should be faced with subtle sarcasm and hidden mockery, so that their confidence is undermined, and doubt is planted in them. This forces them to rely on others and become dependent.
In my opinion, this arrogance should be confronted with politeness and facts, especially since these individuals often make incorrect predictions about the future. When confronted publicly and respectfully with their words, they will avoid exaggerating and making bold claims in the future, as they fear others will begin to challenge them. As a result, they will lose the respect that others have for their views.

The third group:
Individuals who possess certain skills and attribute all their success to their own abilities.
Robert Greene advises that directly provoking these people awakens their instincts and stimulates their best abilities, sparking a sense of competition in them. Therefore, one should not directly compete with these skilled individuals in their own field unless, through mental manipulation, we disrupt their focus or make them uncomfortable, leading them toward mistakes. Each time they try to rectify their error, they will make another, and this process continues
"In my view, nothing remains as it is. Given the vast number of people, it is expected that someone will emerge who is superior to others in terms of ethics and humility, and this happens in a short period of time Soon (others) will be replaced, because blessings and success come with humility and attributing success to God " (Anas narrated that the Prophet (PBUH) had a camel named "Al-'Adhba'" that no camel could outrun Hamid said, "Or rarely would outrun it.") Then, a Bedouin came with a camel and outran it, which distressed the Muslims. When the Prophet understood this, he said, "It is the right of Allah that nothing in this world rises but that He lowers it." (Bukhari). It has also been said, "No bird flies up without eventually coming down in the same way."

4- People who lack contentment and envy others for any reason: Envy is opposed to envy. Envy means wishing for the demise of others' blessings, but envy means wishing to have a similar blessing without wishing its removal from others. An envious person never reaches greatness because envy is one of the strongest causes of misery. God Almighty says: "Do they envy the people for what God has given them of His grace? We gave the family of Abraham the Book and wisdom, and gave them a great kingdom." (Verse 54, Surah An-Nisa) It is narrated from Abu Huraira that the noble Prophet (peace be upon him) said: "In the heart of a believer, the dust of jihad in the way of God and the smell of hell do not gather; likewise, faith and envy cannot exist together in the heart of a servant." (Sahih Ibn Hibban) Envy contains the seeds of destruction, and I know no cure for envy except death, as happened with Abu Jahl, Huayy ibn Akhtab, and Abdullah ibn Ubayy ibn Salul.

5- Strong, steadfast, and successful people who may be serious, and their activities may exceed their forces, but they are generous towards them: Robert Greene advises that the rivals of these people should destabilize their behavioral rules by introducing doubt into their minds. In my opinion, such people are rare and valuable, and they should not be harassed by the envy of competitors. Rather, they should be supported, encouraged, and advanced with advice. Their abilities can also be improved by employing a number of assistants with superior communication skills, so that these assistants serve as a bridge between them and others.

6- People with delusions of grandeur who look at others with the utmost contempt and tolerate no inappropriate behavior: Their reactions are harsh, and they destroy their dignity Living with such people is difficult, and retaliating against them is not only ineffective but may also harm you, because what is the difference between you and them?! You have two options:

1. Leave their circle, as it is very difficult for those with a free spirit to accompany these people.
2. Be patient with their psychological treatment, by introducing doubt into their minds. The first step is to not validate their claims and prove that their information is superficial or corrected by modern experiences. This reduces their self-confidence and forces them to rely on things that will help them change their lifestyle. [Termus or Gajar.]

And among humans, there are many examples where direct confrontation may rectify them, especially if they can be surrounded. However, the art of maneuver and deceit is always a wiser strategy. Momentary achievements will have a cost in the form of creating anxiety in the environment in which you move. These matters can only be managed by a patient and tolerant man.

It is narrated from Abu Huraira that he heard from the Messenger of God (peace be upon him) that he said: "The worst of people is the one who has two faces, one face when he goes to these people, and another face when he goes to those people." (Bukhari)

Qurtubi said: That is why the one who has two faces is the worst of people, for his state is like that of a hypocrite; because he flatters with falsehood and lies, and causes corruption among the people.

Nawawi says: He is someone who speaks to each group in a way that pleases them and shows them that he is with them, opposing the other group. His behavior is hypocrisy, pure lies, and deceit, and in this way, he tries to gain the secrets of both groups. This is a forbidden practice of flattery. However, if someone intends to reconcile between two groups, this action is praiseworthy.

Others have said: The difference between these two is that the reprehensible one is someone who makes his actions appear beautiful to each group, portrays the actions of the other group as ugly, and criticizes each group against the other. But someone who intends reconciliation speaks to each group in ways that lead to the other's correction and presents an excuse for each one. He also transfers whatever beauty they may have and conceals their faults. (Fath al-Bari by Ibn Hajar al-Asqalani)

Undoubtedly, many small students of knowledge can write better on this subject than I can. But I have opened this door hoping for its reward from God and to draw attention to some issues that may be hidden from their view, so perhaps they will write about them in the future. I apologize to the experts in this field and hope that they forgive my mistakes in this and other matters.

In the name of Allah, the Most Gracious, the Most Merciful

29 - Strategy of the Status Quo (Control)

From the very first day, there must be clarity and transparency. One must be very cautious and firm beforehand, and no agreement should be made on anything that cannot be adhered to or fulfilled. The oppression of people is caused by their differing opinions, and they usually tend to fall apart before they harvest because the fruits cannot be divided among ideologies[59], as it is said, two swords cannot fit in one sheath, and pure Islam makes life easy for its opponents, while the opponents cannot allow its followers to live, because their values, principles, and laws are bitter to their greed, lust, and avarice. In the jungle of politics, only animals survive, and in the garden of Islam, everyone is given the right to live. Revolution devours its own children, the revolution continues.

This is what greed does to revolutionaries. Every leader quickly desires to claim the achievements of the revolution as their own, because the supporters and revolutionaries elevate "themselves" in their hearts, and the people do the same, and the phase after the fall of the regime is the most dangerous phase in the revolution and for the revolutionaries, as soon as it begins, internal hostilities and alliances start to emerge to overcome rivals or former partners in the revolution. This bitter competition even happens within a single group, and in the Hadith of Usama bin Zaid, it is stated: "The Messenger of Allah (peace be upon him) said: 'Two wolves in the night among a flock of sheep cannot corrupt as quickly as the corruption that greed for wealth and the desire for power cause in the religion of the Muslims.'" This Hadith shows how the greed for wealth and the lust for rule boil in the hearts of humans, with these "wolves," competition becomes an ideological struggle.

[59] In my opinion, the concept of this ideology is not limited to beliefs alone, but relates to the beliefs, laws, and civilizational path of the Ummah, along with all its heritage, cultures, customs, traditions, and achievements. It reflects the positions of individuals toward the Earth, creation, society, humanity, and governance.

Russia and Ukraine

Ukraine is a vital issue for Russia, and the country will try to annex it before any Western intervention, whether the West agrees or not. The cause of the conflict could be NATO's weapons moving eastward, Ukraine's desire to join NATO, or other reasons. In 2014, Russia used the "status quo" philosophy when it was able to seize Crimea, hold a referendum, and annex it to the Russian Federation. Russia was indifferent to the economic movements of the West, and the status quo made Crimea part of Russia, whether the world accepted this or not. This scene was also predictable in the eastern regions of Ukraine (Donbas), where two regions of Ukraine seceded, and Russia recognized them as independent republics. Russia then moved toward the complete annexation of Ukraine.

Some believe that Russia will annex Ukraine in two stages: first, the fall of the Western-backed regime and the installation of a Russia-loyal system, and then the union of this system with Russia. Both possibilities will proceed according to the "status quo" philosophy and without regard to Western political and economic pressures. An exiled government declared by the West or remnants of the Ukrainian regime will have no effect. But the important question is, who will ultimately be defeated: Russia or NATO (30 countries including 3 nuclear countries)?

This explanation implies that any mistakes in these Eastern-Western interactions could lead to a semi-global war among Northern countries, provided that Southern countries do not become involved in regional conflicts to benefit either side.

Muslims

Muslims are like an open book that all rival political currents and their supporters know them well; in fact, they may have information about Muslims that is more than what many Muslims themselves know. Therefore, toward them...

They harbor enmity toward Muslims, even if they do not show it during times of apparent change, and nurture ill will toward Muslims in their hearts; they are always ready and prepared to overthrow Muslims with various plots when the time comes. Many of these cases occurred during the Arab Spring revolutions, whether from open opponents or from within the ranks of Muslims themselves.
The Almighty God, as He has commanded us to be prepared, has also commanded us to be vigilant and has said:
"O you who have believed, be conscious of Allah and [be] among the truthful." (Surah An-Nisa, 71)
He has also warned us of the hypocrites, saying: "And when you see them, their bodies please you; and if they speak, you listen to their speech. They are [like] wooden beams propped up. They think every shout is against them. They are the enemy, so beware of them. May Allah destroy them! How are they deluded?"(Surah Al-Munafiqun, 4)

Although the enmity of Muslims is clear, it is obligatory for Muslims to prepare for hard days. As it has been narrated from the Prophet Muhammad (peace be upon him):"The believer is not stung from the same hole twice." (Bukhari).
A believer must be vigilant, precise, and cautious, like someone who remains steadfast and wise in the face of difficulties It is upon Muslims to develop this strategy according to their Islamic principles and teachings There are many reasons for using such strategies, whether the threats come from external enemies or internal hostilities. On the other hand, enemies such as infidels and infiltrators within, who engage in plotting, gossip, envy, and other evils, must be closely monitored.
Regarding the negative effects of envy and the harm it causes, the Prophet Muhammad (peace be upon him) said in a hadith:
"The evil eye is real." (Bukhari).
Also, it is narrated from Abu Sa'id that Gabriel said to the Prophet (peace be upon him), "Do you feel pain?" The Prophet replied, "Yes." Gabriel said, "In the name of Allah, I heal you from everything that harms you, from the evil of every soul and envious eye. May Allah grant you healing." (Muslim). Therefore, one should avoid exposing their affairs, for anyone who has blessings will have envier. Those who seek something before its time will usually be deprived of it, and no one but a wise person with experience knows the true nature of things.
The year 2011 was the year of revolutions in Arab countries, and Egypt drew the most global and regional attention. The global and regional decision, including from Western countries, Jews, and Gulf rulers, was to defeat the Egyptian revolution.

From the West and the Jews, due to the fear that an Islamic governing system would threaten their existence, and from the Gulf countries, due to the fear of the spread of the revolutionary virus to their countries and the threat to their ruling monarchies. The scenario was to attract the people's uprising, suppress it, and then stage a coup against it. The president of the regime resigned and handed over affairs to the military council, which held parliamentary elections in which the Muslim Brotherhood won, then in the 2012 presidential elections, the late Mohamed Morsi won, who was overthrown by the military after one year in power.

Despite the various political stances regarding the military coup in Egypt, all countries of the world accepted it as a fait accompli, even the ruler of Washington ignored the sentiments of the Egyptian people and welcomed Abdel Fattah el-Sisi, calling him the "beloved dictator."

The Egyptian revolution, which was promised in 2013, is worthy of study, both at its inception and its suppression and coup, because this scenario can be repeated in any country where the storm of change reaches.

The stages of success for the strategy:

The first foundational step in this strategy is to get close to the people, voice their concerns, raise their awareness, and teach them the reasons they need. The Prophet (peace be upon him) said, "Indeed, eloquence is part of sorcery" (Ahmad). It is said that poetry is wisdom. This is the same role that intelligence agencies play in various countries around the world; no television or radio channel exists without a message or goal to guide the people, and social media also plays the same role. Success is impossible without representing the people or being close to them.

Connecting with the people and addressing all groups, tribes, and classes, as well as influencing public opinion, after all of this, involves speeches to the people to win hearts, soothe discontent, and calm the situation. This is not just a speech; it includes mass movements and mobilizations in the streets and squares, where what is said touches hearts and stirs souls. To ignite enthusiasm and motivation among them, the use of slogans, chants, speeches, propaganda, conferences, seminars, magazines, publications, newspapers, and even news TV channels, demonstrations, strikes, and gatherings are included... as well as positive actions that suit the timing, such as confronting security forces and the police, occupying government buildings, ministries, and parliaments, arresting security forces, and punishing them... and so on.

These movements must have a specific spirit that inspires people, raises their awareness, and encourages them to participate. All this responsibility rests on the shoulders of the pioneers and revolutionary fighters. Everyone waiting for change must understand that in these times, words cannot be surrounded, nor can oppression be concealed, and only iron can break iron.

Another step that must be taken is to confront internal rivals. The previous struggle for awareness belongs partially to those who are partners in change, but who are connected by a different reference that unites them. These are the ones who, after oppression, quickly separate due to differences in their references. These factions, some of which are inclined towards the East with their communism and socialism or the West with their secular democracy and atheism, must also be addressed. Not only them, but even those who stand against the general public [the Islamists], including those attached to the system, such as interveners, Jamis, Riyadh's ruling agents, security scholars, and those with affiliations to the so-called political Islam, and even those who belong to secular Islam, must be protected from the nations and societies. Islam allows its opponents to live with dignity, but the opponents of Islam give nothing to Muslims.

One of the initial steps is the establishment of a parallel government, whether in a difficult or liberated land, with a suitable ally, or even in the virtual world. A security force should also be formed that is directly linked to the progress of the revolution. Any revolution that does not begin by creating its institutions—whether before the revolution starts or along its course—cannot overthrow the regime or protect the revolution and its achievements. People trust organized movements, join them, and sacrifice to achieve their goals.

One of the most important institutions that revolutionaries must emphasize in their creation is the courts, to spread justice, preserve public and private rights, and punish regime members or criminals. The seriousness of creating institutions directly affects success. Just as our institutions and rules are, so too will be our government. Institutions full of morals, justice, and kindness will create a government based on justice, kindness, and good morals, and vice versa.

Allah, the Exalted, says: "Righteousness is not that you turn your faces toward the East or the West, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets; and gives his wealth, despite his love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves..." (Surah Al-Baqarah, 177).

We must understand that what Muslims openly do is often the same as what all opposing partners[60] in change do secretly and earlier, with the support of their allies, and preparing for what comes after the regime's fall. Those responsible for the process of change among Muslims have the full right to choose between public and secret actions.

When the time for harvesting the fruits comes and opposing partners reveal their true intentions, the person who is closest to the people, the most organized, the most ethical, the strongest, and the most disciplined will be the strongest option for reaping the benefits.

[60] The "partners of destiny" refer to those who share a common fate or goal, not social partners in decision-making and path. This distinction emphasizes that Muslims are bound by oaths and agreements, and if something is arranged based on such commitments, they must honor them. This highlights the importance of loyalty to promises and agreements in any strategic or revolutionary context.

It suffices to be strong, yet strength must be accompanied by wisdom, trustworthiness, and justice. These qualities are essential to unite coalitions in wars, set aside unnecessary disputes, strive to avoid internal conflicts, and reconcile with opponents. Providing them with a dignified life based on a shared reference of belief is vital.

Review Strategy No. 22 (*Exit Strategy*) and deeply comprehend it: { The weapon of forgiveness is more powerful for the victorious than the weapon of revenge. This is a political initiative that captivates hearts and minds. The *Conquest of Mecca* serves as the ideal model for what we aim to discuss—a genius strategy of extending a hand to transfer the enemy from the despair of an end to the hope of a beginning. It is the art of transforming the human spirit from the humiliation of defeat to participation in victory. This understanding directs us to the purpose of our triumph and where it should lead}.

By adopting this approach, we create a reality that cannot be circumvented. The Taliban's movement in liberating their land is a worthy subject of in-depth study, especially concerning their interactions with the people, provision of security, justice, and meeting the daily needs of Afghan citizens. These are the primary duties of any government.

One of the strategic steps is mastering all vital elements within the country, including those related to military forces and the economy. This mastery must be achieved gradually, precisely, and swiftly, without noise or celebration. Any hesitation in this matter is unacceptable, nor can it be subject to negotiation or warning with adversaries.

Instead, the strategy must focus on incremental control using guerrilla warfare tactics. Small advances do not incite hatred or provoke reactions as large ones do. Every piece we claim must have a justification—whether it's self-defense, securing a region vulnerable to attack, preventing a potential coup by residents, or preempting its fall into enemy hands. These are all legitimate and conceivable concerns.

The enemies are left with two options: they must either fight us or accept defeat and abandon what we have gained. Controlling wealth resources is an essential aspect of this process.

To ensure decision-making independence and control over military power, it is essential to exercise decisiveness in these areas. This ensures that rival forces are deprived of the power resources that could support them after the regime's fall. However, this does not mean focusing solely on these two elements. Rather, it requires a careful and gradual effort to bring all parts of the country under control, employing smaller, more strategic steps at the appropriate time. This approach may become a model for enemies, but the incremental nature of it, alongside the growth of your power, will present a danger that no one wants to confront. In this way, you impose your reality upon them.

The strategy of "reality-making" is often the best method for mastering a project that could be undermined by multiple leaderships, conflicting partners, or self-interested allies. The key aspect of this strategy is how to implement it without provoking the anger of enemies prematurely. It should be carried out with precision, avoiding unnecessary provocations and working in harmony with time to avoid exhausting your forces or stirring resentment and vengeance in the enemies. When the time to provoke enemies finally comes, their reaction will be delayed, as your power will have grown to a level of deterrence that no one will want to challenge.

It is wise to take control of a large but non-critical part of the resources and then offer a portion of it to your opponents, drawing them into conflict over it. This diversion keeps them distracted and prevents them from forming coalitions against you.

This strategy is crucial for anyone involved in a war who has a different authority or has not made a pact or agreement with you. If too much freedom is given and immature emotions are allowed to guide actions, these individuals will eventually turn against you, regardless of any agreements, as they do not honor such pacts As the Quran states:

"And whenever they made a covenant, a party of them threw it away, but most of them do not believe." (Surah Al-Baqarah, 100).

"Indeed, the worst of creatures in the sight of Allah are those who disbelieve and do not believe (55) those who made a covenant with you, then every time they break their covenant and do not fear (56). So if you encounter them in battle, strike fear into those who follow them, perhaps they may take heed (57). And if you fear treachery from a people, then throw their covenant back to them, for Allah does not like the treacherous (58)." (Surah Al-Anfal, Verses 55-58)

"And Allah, the Almighty, says: {Allah commands justice, the doing of good, and liberality to kith and kin; He forbids all shameful deeds, injustice, and rebellion; He instructs you, that ye may receive admonition (90) And fulfill the covenant of Allah when ye have made a covenant, and break not your oaths after ye have confirmed them, and indeed ye have made Allah, over you, a surety. Verily, Allah knows what ye do (91)}." (Surah An-Nahl, Verses 90-91).

In the name of Allah, the Most Gracious, the Most Merciful

"Penetrate their minds... so that you can give them other beliefs."
30- Communications Strategy

War is a form of communication, but a harsh one. War has various fields, one of them is the economic field, another is the military field, and the first is the intellectual field - and this is the most important one - and this is the field in which prophets, righteous people, and preachers work. The term "struggle" is more comprehensive and broader than the word "war". There is always struggle, whether it is intellectual, financial, armed, etc.

This strategy is not exclusive to preachers. It is useful in all fields - and in war, too, where the thoughts of leaders are skillfully infiltrated from behind enemy lines, and through a series of messages and small details, they are led to conclusions we want - and the enemies think that they have reached them themselves. To inspire the enemy to do what you want them to do is the peak of skill in deception.

Deception may occur as a quick trick as a practical reaction in the field - but what I call the peak of skill is when this decision is made out of personal thought and satisfaction. The skill lies in making the published messages a spark for a practical response and not just causing thought.

In war and in calling; for success in communication, we must purify the mind of the person being invited by preparing the environment around them, then giving them enough time to think. This can be done by the inviter or through the course of events. Khalid bin Walid was asked why his conversion to Islam was delayed despite his strong intellect and perspective; he replied: "We had men whose dreams we saw as mountains, these mountains were like roofs that blocked our vision. When these roofs were removed, my mind cleared, and I saw the truth of the prophethood and the light of Islam, so I accepted it, and Islam gave me the opportunity to lead and show my genius. And this is how I became Sayf Allah al-Maslul, the most famous military commander of the Muslims until the Day of Judgment."

Human obsession with communication began when Adam (peace be upon him) met with Hawwa, and the ways of communication increased in variety with the expansion of human gatherings. Communication started with various methods such as: conversation, gestures, drum beating, lighting fires, smoke signals, painting on stones, writing, which later expanded with printing, and then telegraph, followed by telephone, radio, television, satellites, and mobile phones. This is the electronic age, where technology has increased the diversity of communication tools and reached its peak.

The process of communication and connection naturally means sending and receiving reciprocally, meaning that messages are exchanged between two or more parties. The process of sending and receiving is carried out through a set of human and machine tools or means. The messages involve subjects that attract the attention of both or more parties to contribute to the psychological and practical impact. Another factor that is indirect but very important for the success of communication and connection is the time and environment in which the messages are sent, regardless of the presence of factors of agreement and affection.

The process of communication depends on accurate information gathered from all secret and public information sources; its examination and authenticity must be fully understood, and experts in social sciences should be used to plan a program.

Therefore, for success in the communication process, whether as a deceptive map in war for achieving victory, or a set of different pressures to influence decision-makers, or an invitational program in Eastern countries...

And the West, this should be done through building a deep program to determine the target group that should be addressed, precisely determining the desired impact, selecting the right team for the mission, choosing the appropriate tools or means, and preparing the messages to be intellectually and emotionally appealing in a way that guarantees the interaction of the opposing party to achieve the desired effect, whether or not the opposing party recognizes this effect; and using the appropriate space or helping to prepare it for the process with available forces and resources, and starting it at the right time. The program also includes various areas such as home, school, workplace, factories, markets, clubs, etc.

The battle with the enemy involves several fronts that must be impacted to make the enemy make wrong decisions, and briefly, these fronts include political leadership, military leadership and soldiers, the people[61], allies, and relevant foreign parties.

Communication and connections are more than anything a living, dynamic, and continuous process that never breaks off with people, even with the disbelievers; whether this communication is invitational, political, military, commercial, etc

The working team responsible for communications is not limited to having activity and dynamism in following events, but more importantly, it must possess political and social intelligence.

For example, if the goal is to influence political leadership to make a specific decision, one should not only rely on economic and diplomatic pressures, as public opinion pressure may have a greater impact on political leadership than other factors. Understanding this point depends on the skill and ability of the working team.

Additionally, the task of the working team is not only to send messages but also to examine the feedback and reactions to the messages, whether positive or negative, so that they can correct mistakes, strengthen successes, and better identify perspectives

[61] This is a goal that everyone fights over, but after the conflict ends, everyone ignores it, discourages it, and deceives it.

Opponents of our views and responding to them, and paying attention to more effective tools and the use of technology and development in communication and communications programs.

For example, influencing public opinion It is necessary to address the audience through tools that reach[62] the people or that they have access to, such as [television - mobile phones], especially in conditions of instability

This requires that the message have enough time for delivery – repetition of the message in different communication media to influence the people for thinking and making a collective decision for change.

The subject of written, auditory, and visual[63] messages should use simple, attractive, and clear language that the greatest percentage of the audience can understand without the need for explanations or interpretive supplements, and these messages should be accompanied by examples and historical stories of similar events to shorten the explanation of ideas, along with providing facts that expose the lies and deceit of political leadership and show the exploitation of national resources for the corruption of the people instead of their growth and development.

It is important to look at the topic from different angles so that comprehensive coverage is provided, enough education is given to the people, and their trust and ability to engage in dialogue with politicians are strengthened. Also, work should be done on people's emotions to stimulate them, move them into action, and encourage them to go out and secure resources and support for the hero and victim - which has a strong impact on the people.

[62] Now it is possible to access people in their homes through public news channels, private channels, or through accounts, publications, and online social media networks. However, television will remain the primary tool for changing people's beliefs.

[63] Written messages such as books, magazines, newspapers, publications, announcements, blogs, street advertisements. ; auditory messages such as sermons, speeches, and anything connected to a microphone, whether on the radio or sound devices, and visual messages such as what is broadcast on television and mobile phones from news and programs. These types of media are recognized as effective tools in changing people's viewpoints.

It is necessary for the popular movement to be supported with points, chants, and slogans, and the people must be nourished with essential points for change. We must also ensure that public messages remain open-ended, so that people have executable options consistent with their intellectual abilities, experiences, and accumulated knowledge.

We are captive to our successful experiences and tend to carry out actions based on the accumulation of our knowledge. We reject orders that are given to improve our performance, and we resist anything new that is outside of our experience. This defense is a universal trait in humans, and it must be broken for things to be done in the best way. Words are powerless against these defenses unless spoken by a genius in eloquence and execution. To break these defenses, we must force them to gain experiences that add alternative paths to the ones that have imprisoned them.

After the youth went through the basic training period, which was a shocking transition from civilian life to organized military life, the best of them, both mentally and physically, were selected for special training courses We noticed the negative effects of the basic training period and the impact of initial information on them. This period caused the youth to reach a state of intellectual and practical stagnation and remain fixed on basic information, making discussions and persuasion difficult. Efforts to convince them only strengthened their defenses. Speaking was of no use They were asked to carry out an operation to free hostages from one of the buildings in the city. The information was provided to them, and time was given for execution. This environment would initially shock them, but they would move skillfully according to what they had been trained for, as they are always looking for vulnerable points and angles to support the attack and free the hostages. They are observing the daily movements of the people in the city, men, women, and children, and suddenly they are confronted with a highly mobile group.

They descend from the rooftops via ropes, leap toward them with their motorcycles, fire at them from civilian vehicles, or are surprised by street vendors, shopkeepers, or barbers who shoot[64] at them from their shops. A teenage boy presses the detonator button, and a doctor throws bombs at them from his window Suddenly, their entire environment becomes hostile, armed, and deadly, and their attention is scattered between various types, colors, ages, and occupations, because the enemy does not wear the same uniform, nor does it have a specific form, and there is no single front or line of attack. The types of weapons they face are diverse. The target for the attack is lost in the chaos, in the moments of turmoil when everything they knew collapses; seconds that severely shock their minds and confuse them. This moment is enough to destroy them. At this moment, they learn that special operations require a combination of special military teachings and urban chaos that is carefully controlled and designed This is a new environment, placing the youth in an experience beyond the scope of their knowledge was a kind of practical communication that broke their defenses and paved the way for starting special courses without the need for excessive explanations. The youth are now more receptive to the diversity of fronts and methods, and this expanded their horizons and opened their minds, giving them mental flexibility to distance themselves from the front-line pattern and its limitations, as special operations have a global arena, and their objectives are diverse

The five senses [sight, hearing, touch, smell, taste] provide us with complete knowledge, but most of the experiences and knowledge we acquire come through sight and hearing [images and words], and people are either more visual or more auditory, which is important when trying to communicate with them, especially with those we wish to trust, develop, and rely on. Therefore, we must know the fastest way.

[64] In these exercises, blank cartridges, sound generators, and civilian clothing are used

Some people understand a topic better when we appear seemingly ignorant, asking many questions and inquiries, until we eventually lead them to the conclusion through doubt, correction, elimination, and adjustment. These individuals think they have discovered the result themselves, but within a few days, they realize our communication strategy, which taught them how to organize their thoughts and turn this method into a way of research and planning.

Others understand in a different way; they need a dramatic scene to engrave the image in their minds, making it a path to the conclusion for their entire lives. For example, when your child is afraid of something in the dark under their bed, go under the bed with them and talk about an age-appropriate topic for a while. When you leave, their previous fear ends, and they are imprinted with the idea of facing their fears instead of running from them.

For this reason, the "battle inoculation" experience, which takes place at the end of tactical courses in camps, is an example that combines sound and image. In this exercise, the youths move along a path with obstacles while being surrounded by gunshots, grenade explosions, machine gun fire, and shells passing over their heads. However, they leap over the fire, overcome the obstacles, and reach the finish line. This experience breaks the barrier of fear when advancing in the battlefield during its intensity.

All these methods, which allow people to draw their own conclusions or arrive at the correct understanding with the help of others, are exceptional and practical ways of communication and interaction. Whether the counterpart is a friend or an enemy, it is essential to communicate with them to build new beliefs, as love and hate, friendship and enmity, are not the primary elements of communication but are essentially the ultimate goal of communication.

It is important to recognize the psychological aspect that opens the doors of hearts and minds so that our messages can reach them easily and without any barriers, ensuring their understanding and perception are not limited. If we want to prevent someone from doing something harmful, we must show them the harmful image of that action If we aim to boost someone's confidence, we must provide them with a real experience. If our goal is to convey an idea, we should initiate a discussion around it and allow them to connect the dots and draw their own conclusions.

Silence and changes in facial expressions communicate images of satisfaction, anger, acceptance, or rejection to people. Advice becomes impactful when you effectively express thoughts with your words. Stories can capture the attention of those who are uninterested or lost, and young people, in particular, are attracted to passionate expressions in words or images. However, older individuals and leaders should not confront them directly because their experiences are limited; we must approach them through side doors and behind the scenes.

For those who complain about loneliness, they must understand that they are the source of their isolation and inability to communicate, and should not blame anyone but themselves

In the name of God, the Most Gracious, the Most Merciful

Destruction from within

-31- Internal Front Strategy [Trojan Horse]

The Trojan Horse – just mentioning it summarizes many explanations – destruction from within, this strategy has inspired many soldiers, philosophers, and missionaries – and through it, cities and civilizations were destroyed, and beliefs were corrupted – Christianity was one of the greatest things destroyed by this strategy.

On the way to Damascus, it was a new beginning – This is the same Trojan Horse of Saul (Paul)[65] that destroyed Christianity and turned its followers into guardians of the Jews – and used the belief of Mithraism as the foundation of today's Christian belief – Saul's beginning was with persecuting and killing the followers of Christ (peace be upon him) from the Jews – but in a "Shakespearean" scene, he was converted to a preacher of Christianity on the way to Damascus

What is the benefit of following people and chasing them if the goal is only to assassinate them? Murder and bloodshed is one type, and there is another type of assassination that has a greater effect – the assassination of belief through its distortion and turning its followers into distorted beings

On the way to Damascus, a transformation occurred, where Saul showed his loyalty to Christ (peace be upon him), and although he did not meet him alive, he claimed that he was sent by Christ and God for the miracle[66] In his letter to the Galatians it is written [Paul, an apostle, not from men nor through men, but through Jesus Christ and God the Father who raised him from the dead] "But when God, who separated me from my mother's womb and called me by His grace, gave me this task..."

[65] And this information (torture and persecution) is unconfirmed, because Paul had grown up under the training of a Pharisee named Gamaliel, who prevented the killing of Christians and instructed them to treat them kindly; for more information, refer to the Acts of the Apostles, Chapter 5. http //St-Takla.org

[66] Paul's Letter to the Galatians, Chapter 1, Church of St. Takla Himenot - Alexandria - Egypt
http //St Takla.org

"My mother, and by His grace, He called me to proclaim His Son and preach Him among the nations, [but] immediately I did not consult with flesh and blood

This statement contradicts the fundamental teachings of Jesus (peace be upon him) for His disciples in the Gospel of Matthew[67] [These twelve Jesus sent out and commanded them, saying, 'Do not go into the way of the Gentiles, and do not enter a city of the Samaritans, but go rather to the lost sheep of the house of Israel.' And He answered and said, 'I was not sent except to the lost sheep of the house of Israel.'] Despite the fact that Paul's audacious actions blatantly contradicted these clear texts, he achieved remarkable success.

Saul introduced himself as follows: [As for circumcision, I was circumcised on the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, concerning the law, a Pharisee, concerning zeal, a persecutor of the church, concerning righteousness under the law, blameless.] (Letter to the Philippians)[68]

The Almighty God spoke about the military thinking of the Jews in defense and made us aware of their fragile inner reality: {They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are united, but their hearts are divided. That is because they are a people who do not reason.} (Surah Al-Hashr, Verse 14).

The separation wall is nothing but a reflection of their ancient thinking in the modern era, and this philosophy also influenced the British, as the waters surrounded the island. This is clearly seen in Australia and to some extent in America. These are maritime fortresses protected by water and defensive weapons.

However, they have forgotten something very important; they spent a lot on building defenses and very little on building humans, which is the opposite of Muslims. Muslims focus on building the individual so that they become the most important army to defend religion, honor, and land against the enemy.

They repeatedly tried through direct warfare to...

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[67] The Gospel of Matthew - The Church of St. Takla Haymanot - Alexandria, Egypthttp://st-Takla.org

[68] The Epistle of Paul the Apostle to the Philippians - The Church of St. Takla Haymanot - Alexandria

http://st-Takla.org

They intended to eliminate the Muslim individual but failed. Thus, they examined the history of Muslims and realized that what halted the Islamic wave was not other civilizations but doctrinal divisions and internal wars. Consequently, instead of waging war, they resorted to the Trojan Horse strategy and began to destroy the Muslim individual by attacking him through the distortion of his beliefs, leading to the emergence of new sects. Then, they moved to political linkage, overthrowing the caliphate, dividing its lands, and creating discord among the children of one nation. As a result, we returned to a state even worse than the times of early divisions and wars. However, these successes, no matter how long they last, are temporary, for just as a house has an owner to protect it, religion has a God to preserve it.

We can also observe this regarding their weaknesses: when looking at their extravagance in spending on war and their insufficiency in investing in building the Western individual. No matter how strong their geographical position may be, they remain weak from within. Our penetration into the West has always been and still is military, even though its operations conveyed political messages. Yet, this strategy is incomplete for winning the war.

When Al-Qaeda decided to target the United States of America as the leader of the West from within, it did so with new objectives beyond what was mentioned, including awakening the Islamic nation and the oppressed across the world, undermining the grandeur of major powers, drawing attention to the weakness within the West, transferring the war to enemy territory, and inflicting significant costs upon them, among other goals. Striking from within was crucial, so 19 of our best men carried out this act on September 11. They stayed there for nearly two years and left an impact that time cannot erase Despite the great success of the operations and achieving both expected and unexpected objectives, this strategy remains incomplete; for full penetration requires the joint efforts of the children of one nation to effectively advance the movement of Islam towards da'wah and jihad. Without jihad, da'wah will not succeed, and without da'wah, jihad will not achieve complete victory.

And there is a difference between the ability of military operations (guerrilla warfare) to defeat and expel a foreign occupier, while many of its capabilities diminish when it comes to dismantling local and regional governments.

One of the disadvantages of internal military operations, even in guerrilla warfare, is that it destroys social cohesion, consumes the economy, and devastates infrastructure. On the other hand, planned revolutions from within are more effective in this regard. Some might argue in favor of military coups, but this is an illusion; the reality of coups is not a change of system but a harmful alteration of faces and mentalities, whether overthrowing a monarchy or a republic. The military has no plan to offer the people, so they reproduce the system in an even worse form because they are models of ignorance and betrayal; this is revealed through their foolish words and actions.

It seems that internal fragility is a common feature in all countries, even in the most rigid state institutions, such as Egypt's Ministry of Interior, which, under the significant pressure of the early days of the January 25, 2011, revolution, quickly disappeared from the scene. Despite the ministry's numerous apparatuses, they were not designed to confront mass gatherings of people, and even the army is incapable of confronting a popular revolution

It must be noted that the Great Wall of China did not protect China from occupation. Was it a military innovation at the time or a foolish idea? Would it not have been better for them to focus on building people instead of constructing a wall? Thus, what is the benefit of the Jewish racial segregation[69] wall in Palestine? Even though conflicts have advanced beyond the stage of swords and spears, walls remain easily penetrable

[69] The Almighty God said about them and their military philosophy: " They are more fearful of Allah in their hearts" (13) "They will not fight you all together except in fortified villages or from behind walls. Their enmity among themselves is intense. You think they are united, but their hearts are divided. That is because they are a people who do not reason" (14) [Surah Al-Hashr] And God promised them defeat despite their ability to mobilize nations and armies, saying: "Then We gave you back the return, and We supported you with wealth and sons and made you more numerous in assembly" (16) "If you do good, you do good for yourselves, and if you do evil, it is for yourselves. Then, when the final promise comes, [We will cause] your faces to be disfigured, and they will enter the mosque as they entered it the first time and destroy what they had taken over with [total] destruction" (7,. "Perhaps your Lord will have mercy on you. But if you return [to sin], We will return [to punishment]. And We have made Hell a prison for the disbelievers."

With a hammer and drill, by infiltrating beneath it, or removing it with explosives, the wall can be breached to encircle those inside and starve them. So how can it withstand infiltration from within, working with the dissenters and opposition within its fifth column? The wall represents the weakness, fear, and despair of those living within it, as their confidence in their own abilities has faded, turning into a heap of stones the strongest refuge they have sought. This is shameful for anyone who conceived the idea of its construction, and folly never leaves its people.

Television is the most dangerous Trojan horse threatening human societies. It has deeply penetrated and is present in all homes, wielding more influence than schools, mosques, churches, and temples. While these institutions deal with individuals, television addresses families collectively, and its impact is direct, infiltrating through both hearing and sight. Television is subtly and quietly altering habits and traditions, undermining cultural heritage, destroying natural zeal, and reconstructing a new pattern of leadership. It also diminishes beliefs, distorts them, and implants new, deviant, and misleading ideas whether religious or political.

It reshapes mentalities to align with unethical and atheistic tendencies, fostering acceptance of others and their cultures, weakening foundations and principles, and fragmenting a person to the point where they can no longer distinguish between lawful and unlawful, right and wrong. Simply put, it reconstructs a person without differentiation between Muslim or non-Muslim, transforming them into a ruthless monster or a misguided and corrupt being incapable of finding the right path.

The Trojan horse strategy is for the elite, whether military or civilian, requiring special psychological and mental abilities. It also necessitates specific training that only a select group of elites can perform. Historical narratives emphasize that mental maneuvering from within yields the best and most complete results However, these results are not immediate, as they resemble a seed that grows with time.

When the fruits of such strategies grow to their fullest potential, in military operations, maneuvering under this strategy represents an innovation in planning and tactics. For this reason, its results emerge swiftly. However, it forms only a segment of a broader military program, used to overcome obstacles or deliver a specific blow that paralyzes leadership for a period. If these results are not swiftly capitalized upon, the opportunity for decisive victory is lost. Nonetheless, such actions remain historically significant, delivering painful and inspiring blows.

Leaders tasked with systematic or military change possess distinct psychological and mental characteristics, including patience, tolerance, ambition to seize opportunities, noble ethics, generosity, the capacity to accept apologies and forgive, excellent management skills, precision in insight, awareness of the keys to conflict, and vast experience. They exhibit an ability to foresee the future, anticipate the behavior of opposing leaders, deeply understand human behavior, and skillfully utilize it. They possess quick reflexes, talent in speech, the ability to persuade and debate, inspire others, influence people, and present exemplary leadership. Furthermore, they grasp the concepts of collaboration in change, managing the social, religious, and ethnic composition of their people, and adeptly identify, guide, and deploy individuals based on their expertise and skills.

Outstanding individuals are the best builders of men and are the least likely to doubt[70] their comrades. They unify their men around a shared goal, ensuring their focus remains on defending the cause. Their followers are satisfied with and devoted to their leadership. Such leaders excel in using their soft skills to deeply penetrate missions. These exemplary men leverage their political, social, economic, security, and military maneuvers to drive significant changes.

[70] A hadith from Abdu Rahman b n Jubair bin Q r is narrated, where his father said that he heard from Muawiya, who heard from the Prophet, who said "If you follow doubt among people, you will corrupt them I do not follow doubt among people to corrupt them " [Sheikh Al-Albani] It is authentic, narrated in the book "Al-Adab Al-Mufrad "

A positive effect in the field of systematic and military change.
This strategy is based on our power in preparing outstanding individuals excellently and training them in the art of change, its philosophy, the theories and pillars of success of each theory, leadership methods, influencing human groups, studying history and human experiences, and change strategies and their differences. One of the most important lessons of history is the stories of prophets and great leaders in history, the military history of great wars and humanity's fateful battles, especially in the last two centuries, familiarity with religions and sects, and studying the political and social geography, and being acquainted with the customs and cultural heritage of the region of work, awareness of wealth positions and studying economic theories and perspectives in the region, and learning military arts appropriate to one's region.
A person responsible for the change process, especially in its systematic aspect, must be a comprehensive encyclopedia to clear the paths of success for them; this is an innate talent that is secured with science and knowledge.
The strategy of systematic influence [intellectual Trojan horse] for influencing people and creating gradual change, whether during the life of the implementer or after it, is based on solid principles: the cornerstone of it is the method[71] "introducing for the people" and its ability to treat the negative spiritual and practical points in their lives through honesty and integrity in their interactions, its laws which regulate their worships and customs, and its standards which establish justice and equality in judgment and transactions, its good words and faith, and the purification of their souls. Another important point, without which success is impossible, is the implementer's commitment to ethics, customs, the method, and the laws and orders of it.
Also, this strategy is less dependent on the understanding of outstanding individuals and thinkers of the surrounding environment and place.

[71] This gate was the foundation of accepting the Islamic invitation.

Time, people, and especially the psychological nature of the inhabitants of the region, their cultural and military history, and the resources available in their land, as prominent individuals need to use the knowledge they have about all these factors for the success of their invitation and the process of change. They must understand the psychological influences on people to inspire them to do what is necessary for facilitating the acceptance of the invitation, adhering to it, spreading it, and defending it.

This strategy also depends on the economic situation of both parties in the process, the economic capabilities to finance the change program, and the current human needs of the invitees and their future aspirations. Success is achieved to the extent that there is financial support to help the poor and needy and provide rewards for them. It also includes media costs for transmitting the message through all possible methods, and generosity in recruitment and gaining loyalty is useful. Wisdom lies in neutralizing rivals and tribes, and trying to weaken the enemy's ranks, as the Messenger of Allah did in the Battle of the Confederates (Ahzab) with the Ghatafan tribe, and interacted with those whose hearts were inclined toward Islam. Some of them gave to avoid harm to him, some to gain Islam for themselves and their followers, and others to strengthen their faith since they had just emerged from the days of ignorance.

Hard and soft forces are the fourth pillar of this strategy. People love power just as good morals attract them, both of which are horses that cannot be used separately. The Tatars, despite their hard power, failed and did not change, but Islam spread in many regions[72] thanks to the good morals of Muslim traders and their good behavior and worthy traditions.

Undoubtedly, there are other pillars and aspects to this strategy, but what has been mentioned is sufficient.

Many missionaries and informal callers were skilled in implementing this strategy, whether their beliefs were heavenly or earthly, as they utilized the reasons for success and implemented them in various ways.

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[72] The coasts of Africa, India, and the lands and islands of Southeast Asia and others.

The different social regions, and for this reason, it is useful to study their biographies to benefit from their methods in various parts of the world. What is suitable for India may not be suitable for China; what is not suitable for Europe may be suitable for Africa; what is vital in South America may be useless in North America; what works in Australia may not work in Madagascar, just as what works for Abdulaziz Al Saud may not work for Sharif Hussein. Studying the biographies of the prophets, great missionaries, scholars, and their followers remains a fundamental and reference source.

For success in the process of influence and deception, it is necessary for the individual[73] to be aware of the environment in which they will work so they can attract their attention and interest, and succeed in demonstrating their loyalty to the environment they intend to infiltrate, not their affection, as this is a psychological advantage that exempts them from commitment to them, and they strive to form an alliance with those who can support[74] them inside the environment.

They must also be ambitious and skilled in the specialty they intend to destroy or change to emphasize their distinction, superiority, and progress, spreading their name among their bases, and then influencing them. Once they penetrate deeply, they can gather information about their methods of operation and uncover the precise points of their issues, weaknesses, and hypocrisies of their forces. Once this understanding is reached, they begin to change from within, just like termites slowly and patiently eating the wood from within.

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[73] The process of the assassination of Ka'b ibn Ashraf was an example of this military strategy, and Muhammad ibn Maslama (may Allah be pleased with him) succeeded in performing his role with professionalism. If the narration about the role of Nu'aym ibn Mas'ud in the Battle of the Confederates is correct, he skillfully succeeded in breaking the alliance of the disbelievers, and his maneuvering triangle was an example of the art of quick deception.

[74] If the written narration about the Egyptian spy, Rafat al Jamal "Raafat al Hagan," is correct, it can be said that he succeeded in earlier points and showcased an example of the art of deep deception, this is a field assessment, not a religious or moral one, so that the discussion doors may be closed.

Without anyone seeing or sensing him, even the jinn[75] do not perceive it, and until the moment of collapse, when everything falls and the full shock is realized. This is how Saul (Paul), the apostle of Satan, was able to distort and corrupt Christianity. After physical pursuit and killing had exhausted him, he cleverly stopped engaging with the margins or clashing with walls and directly infiltrated the center, both in practice and speech.

He went on to befriend his enemies and opened his way to their hearts and minds. He became familiar with their fears and needs, and confused them with his ability to display sincerity, played with their emotions, and then quickly fulfilled their desires, drawing them toward himself and beginning to distort Christianity. He created space for further deviation so that they would destroy themselves. Worst of all, they became the guard dogs of the Jews to establish the kingdom of Christ and prepare for his return. Yes; Saul (Paul) succeeded in his mission![1]

Saul acted "alone" and continued alone for a long time. A conspiracy cannot succeed without secrecy, and increasing the number of conspirators in the early stages leads to its failure, as the chances of mistakes increase with the number. But if he is alone and raises new disciples for his ideas and methods, there is no way to discover the deception; acting alone, like lone wolves, is the path to complete success.

In military operations, maintain this strategy with a small number of workers and train them with minimal information.

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[75] The Almighty said:
"And We subjected the wind to Solomon, which would travel the distance of a month's journey in the morning and a month's journey in the evening. And We made a stream of molten brass flow for him. And there were jinn who worked before him by the permission of their Lord, and whoever of them deviated from Our command, We made him taste the punishment of the blazing fire." (12)

"They made for him whatever he wished - sanctuaries, statues, large basins like reservoirs, and heavy cooking pots. [We said,] 'O family of David, work in gratitude.' But few of My servants are grateful." (13)

"And when We decreed death for him, nothing informed them of his death except a creature of the earth eating away his staff. When he fell, the jinn realized that if they had known the unseen, they would not have remained in this humiliating torment." (14)
Surah Saba

In military maneuvers, I apply this strategy with a small number of workers and inform them with minimal information. When time is limited and opportunities for retreat or betrayal vanish, I reveal the plan to them, then adhere to it, ensuring that the morale of my team is maintained. By destroying the morale of my enemies from within, utilizing negative inclinations of discontent, I spread rumors, decrease motivation, and strengthen feelings of despair by planting seeds of doubt and incapacity to resist. Naturally, victory follows, as there is no remedy for these viruses. The commander has two options: either confront his soldiers harshly, losing the ability to lead, or close his eyes and allow the virus to spread further. Nothing is worse than disrupting the commander's perspective; this is what the enemy's internal front does: it creates division, causing confusion and chaos, which gives us an advantage to defeat the enemies both militarily and methodologically. May God's mercy be upon Abu Djanana Khurasani, "Hammam al-Balawi."

Combat experts say: know yourself and know your enemy. We have always studied only the human enemy and have neglected the study of the main enemy. We need to study more about Satan because we do not know the enemy well. Knowing the enemy and knowing oneself are two of the most important principles for effective victory. What is the history of Satan? What is he created from, and what has he become? His actions, tricks, values, paths, Satan's perspective on humans, his weapons in combat, and his allies on a psychological level, his inclinations, and his abilities in seduction and deception, etc. The philosophy of the struggle between humans and Satan has not changed over time; the beginning and end are the same, even though the course of events has varied, and our main enemy will remain until the Day of Judgment. Now, let us take a quick look at this history: the first encounter was when Adam (peace be upon him) was lying without the soul, and Satan was afraid of him: "And the most afraid of him was Satan, who passed over him, struck him, and his body made a sound like pottery, and a growl came from him... and Satan said to the angels: Do not be afraid of him, he is hollow, and if I gain control over him, I will destroy him."

Satan whispered to them to reveal to them what was concealed from their private parts and said, "Your Lord did not forbid you from this tree except that you would become angels or become immortal." And he swore to them, 'I am indeed a sincere advisor to you." So he deceived them, and when they tasted from the tree, their private parts became apparent to them, and they began to cover themselves with the leaves of Paradise. And their Lord called out to them, "Did I not forbid you from that tree and tell you that Satan is an open enemy to you?" Satan started the war with fear and terror, and when he knew his enemy well and saw that Muhammad (peace be upon him) was ready to face the threat and promises, when Satan realized that Allah loved Adam and supported him, he could not harm him; when jealousy and hatred took root in Satan, he resorted to deception, seduction, and adornment to lead Adam into sin, and thus his path with the children of Adam continued. He attempted to sow discord among humans, then decorated[76] war and strife[77] for his followers. Many of his followers in this world grew disgusted with him, and in the Hereafter, he was hopeless with those he had deceived. Has the philosophy of struggle been the same throughout history, or do we humans go astray and forget?!

Although many efforts have been exerted, the strife among humans will continue until the Day of Judgment. This strife began when their numbers reached such a point that...

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[76] Allah says: "And Satan made their deeds appear attractive to them and said, 'Today, no one will overcome you, and I am your ally. But when the trial became apparent, he turned back and said, 'I am disassociated from you. I see what you do not see, and I fear Allah, for Allah is severe in punishment.'" (Surah Al-Anfal, 48)

[77] And He says: "And Satan said, after the judgment had been passed: 'Allah has promised you the truth, and I promised you, but I betrayed you. I had no power over you, except that I called you, and you responded. So do not blame me, but blame yourselves. I cannot help you, nor can you help me. I disown what you associated with me. Indeed, for the wrongdoers is a painful punishment.'" (Surah Ibrahim, 22)

The population of the Earth is less than the number of human fingers; therefore, we must make it fairer and show people the truth of the war and the truth of the alignments; and in this way, we must put all our strength, because our most important duty is to save humanity from the clutches of Satan and return them to the camp of the Merciful.

Fortresses, castles, and walls are designed to prevent the entry of the enemy, but they are not designed to confront internal forces. The military Trojan horse was designed to create a gap in the enemy's defense strategy to facilitate control over castles. The ideological Trojan horse is designed to create doctrinal changes that lead people's hands toward good and salvation. This evolution is one of the most important ways to save humanity from the clutches of Satan.

Confronting this Trojan horse strategy: We must build the Muslim person and equip him with the knowledge and awareness he needs to protect himself from the enemy's viruses, control the media and its tools, especially television, cinema, and the internet. Our media strategy must be designed to spread values and principles, revive beliefs, and cultural heritage of the nation and adhere to the correct customs and traditions without social pollution or opposition to the principles of religion. This strategy is fundamentally aimed at restoring people to their true humanity and pure nature.

We must not neglect the creation of preventive security systems that are characterized by honesty and impartiality, through actions and tools that prevent the enemy's infiltration into the internal front. Experts must be allowed to study opposing beliefs to identify their weaknesses and be able to show their corruption and facilitate their infiltration routes. Preparing the internal front psychologically and raising its awareness to confront the enemy's rumors and propaganda. Preparing a strong and trained army with modern techniques and supporting it with all available resources. Promoting contemporary heroes of the nation, honoring the martyrs, and showing their heroism and sacrifices to plant role models in the hearts of new generations; because people love power and heroism.

Spiritual training, along with jihadist training, illuminates the sky of the nation and reveals the conditions of infiltration, exposing and defeating them. Rather, the spread of its rays tempts the enemies to follow it. This is how hard and soft power works with the people.

In the name of Allah, the Most Gracious, the Most Merciful.

Nothing is more beneficial for people than forbearance and patience.

32- Strategy of Weakening [Non-Violence]

Weakness is painful and this is a stage that many people, groups, and nations go through and requires the endurance of patience to face a reality that may lead to destruction

Turn your weakness into strength use the power of your weakness in the best way possible, without excess or too much caution attract allies to yourself draw the enemy into your field, and against the movement of weakness, his power will be helpless.

Some people might think they have enough power to express what's in their hearts and face people with courage and sometimes recklessness they are weak, and their weakness lies in their inability to manage and govern people you can impose many things with power, but you won't be able to attract people to yourself and win their love and loyalty diplomacy makes people eager for you and gives them loyalty through love for you and know that the wise powerful people resort to weakness to win hearts and manage the people

Weakness should not go beyond diplomacy and turn into flattery Diplomacy means managing people in a way that preserves your faith but flattery means displeasing Allah to please the people and flattery is when you show the approval of the enemy while knowing it is false and wait for an opportunity to declare its truth the truth of diplomacy is that you give up your world for the world, but the truth of flattery is that you give up your religion for the world

People think that forbearance is a sign of humiliation and fear perhaps . but they don't understand the power of forbearance . The Messenger of Allah said: "A brave person is not the one who defeats the enemy, but the one who controls himself in anger " (Sahih Bukhari) And Hassan said "There are four qualities that if someone possesses them, Allah will protect him from Satan and save him from the Hellfire the one who controls himself in his desires, fears, passions, and anger."

Aggression in calmness is the philosophy of survival, and it is for preserving beliefs, legacies, customs, and traditions within an environment of enmity. It represents negative behavior and a model for waiting until the balances change, and then moving according to the needs of the changing path. This is the state of anger and humiliation that reality imposes for coexistence, as Al-Mutanabbi said: "The misfortune of a free man's world is that he sees enmity from which there is no escape in friendship.

" This strategy may align with the nature of daily life among people, where avoiding daily enmities is difficult, just as solving problems with endless conflicts in the curves of daily life is hard. Therefore, people tend to suppress their anger and control their emotions. This gives them the empathy of others and makes their enemies feel guilty. The guilt complex represents the powerless strength against oppressors whose conscience is still awake, and the society's view of them bothers them. But those who have left their conscience behind are only moved by the domination of power, and nothing can take their rights from them. And anyone who coexists with this time finds that the world is without ethics or principles, and since military coups have spread, with known moral decay and selfishness and the dominance of interests, everything is bought and sold, even with humility and modesty, even among allies and ordinary people [such as the deal of Australian submarines that America stole from France, the seizure of medical mask shipments among European countries, people's attacks on food during the corona crisis and the inflation crisis afterward]. Is there any governing system today in the world whose guilt complex bothers it?! Where the idea of non-violence is based upon it.

Non-violence is a reformist philosophy, not a philosophy of change, so this is its suitable context. Therefore, it is carried out within a single method that has deviated or abandoned some of its principles, or when there is a tendency to...

Reducing some of the criteria, from here we can understand the goal that many of the prophets of the Children of Israel after the Prophet of God Musa (peace be upon him) pursued. This goal was always reformist, to correct the deviations of the Children of Israel that consistently existed, whether those deviations were doctrinal, legislative, or behavioral. It may be the completion of the message of Musa (peace be upon him); as it is mentioned in the altered Gospel of the Prophet of God Isa (peace be upon him), in the fifth chapter: "Do you think that I have come to abolish the law or the prophets? I have not come to abolish but to fulfill..."

Some may attribute the philosophy of non-violence to Mahatma Gandhi, but this philosophy has founders who came centuries before him, with the highest rank among them being the Prophet of God Isa (peace be upon him) and his disciple Judas Iscariot. Isa (peace be upon him) carried out reform with love, kindness, humility, and miracles, enduring pain and suffering from childhood until God raised him. His disciple Judas Iscariot also endured the pain and suffering of the cross and martyrdom to support the belief and remain steadfast in faith, which had a great impact on the perseverance of Isa's (peace be upon him) disciples and followers in their religion. They endured hardships in their mission until Saul Paul distorted it, and most priests and monks accepted it, changing it up to today.

When some think that the strategy of non-violence will lead to change, they are mistaken because they usually do not reach the desired outcome. They may find some reforms, as happened with Mahatma Gandhi. India still does not have full independence and sovereignty today and continues to follow and remain loyal to Western culture, economy, habits, and traditions. What appears to the people as independence is, in fact, economic slavery. India will remain among the armies of Britain and America, following their commands to increase or decrease hostilities with its neighbors, China or Pakistan, based on Western interests and not its own. Worse than India is South Africa, which is a clearer example of racism and arrogance, and this situation also reflects the British Commonwealth countries and even Russia.

The idea of the Commonwealth of Nations gives empires a chance to breathe easy and return to domination in the future [Russia and the Central Asian republics, just as it gives occupiers the chance to repent for their sins and find an opportunity for reconstruction without compensating their victims (Britain - India and other countries)]. The philosophy of non-violence has diverted the natural course of conflict and distorted the relationship with the occupier or oppressor, presenting their survival through their representatives under the guise of friendship and common interests, leading to the drowsiness of these nations, making them believe the relationsh.p is based on equality, not slavery. This is why Gandhi failed, just as Mandela failed... Independence was an English deception; just as the partition of India was another deception.

From here, we can understand the role and responsibility that the Muslim Brotherhood has imposed on itself and the truth of their experience when they entered politics. They had to follow its laws and become part of the system based on democratic mechanisms, even if their name was opposed Their goal of change was not comprehensive and fundamental but rather superficial and partial; therefore, practically, they are just another face of the system, just like the Western parties [Republicans and Democrats], serving the same masters. Therefore, there will be no change in the system, but only a reflection of it, with some reforms that fulfill the people's demands, while their relationship with the outside world will still be based on serving the global and regional powers. And if anyone seeks to go beyond the limit, the only thing that remains will be prisons. The Muslim Brotherhood is ready to sacrifice anyone who stands against them, even from among the sincere people, to reach power. Thus, they have turned themselves into part of the problem of change, their tactics have become a strategy[78] for their own survival, and despite their long experience, they are still repeating the same mistakes.

[78] This path s also followed by a group of Salafis Some of those who have been caught in prison and tortured, may God protect them from their harm and the harm of the Muslim Brotherhood, and guide them to the truth

Mistakes and being caught in the same punishments as if they enjoy defeat and pain, and their inability to think in a different way, and the enslavement of themselves and their generations under the shadow of inevitable trials, they think they are on the path of the prophets and messengers. Mixing the righteous with the wicked has misled their political path, and nothing will come from it except regret.

Based on the principles of the Muslim Brotherhood and their youth, they must think in a different way and based on religious authority, not according to foreign desires and philosophies that are distant from the authenticity of our religion, heritage, and traditions. They must pass through the past way of change and adhere to the right path, not just slogans. They must abandon the idolization of their leadership, and rather, they should revolt against them and their useless theories. Because the effort to preserve their achievements based on their assumptions will make them lose everything and still remain a pawn in the hands of the system, which allows interaction with them when needed and discards them when it has used them. The Brotherhood, in short, is a failed experiment whose time to pass from decades ago has already come.

Dealing with people is difficult! Do not be surprised, because humans are the only creatures who combine two contradictory feelings at once. We are happy with the martyrdom of some of our loved ones for the sake of God, and at the same time, we are sad to lose them. That is why the wise, when they look closely, notice that someone who speaks kindly to them harbors hostility in their heart, and if their condition changes, they will say something different. These individuals, who harbor hostility in their hearts, reveal themselves through provocative observational patterns and small, very annoying destructive actions. You should not have doubts against these characters so that they do not gain power to manipulate you.

Managers understand the importance of criticism in correcting the course, but some of them do not know how to perform criticism, and therefore many individuals take criticism personally, especially when the critic (the manager) lacks wisdom.

And in his plan, he exaggerates, thus fostering a quiet animosity in his employees. It is wise for a manager to overlook their harmless behaviors, such as comments that subtly mock, deliberate delays in deadlines, or laziness in offering help they volunteered for. However, harmful behaviors cannot be ignored, such as those that may occur and be blamed on the environment or the manager themselves, like damaging the manager's reputation; where they confront him in person and stab him in the back, stealing valuable items, or destroying equipment that paralyzes work for a long time, or performing their tasks poorly and slowly, hiding their corruption by acting victimized and helpless, playing the role of the victim to make their punishment difficult, even though any reaction to them might increase their popularity. Some of them are so skilled that they make the manager feel guilty.

To address this, the manager must first maintain calmness and rationality so that he is not led into emotional reactions (anger, resentment, revenge, etc.). He must also be aware of their insincere behaviors, such as praise that entraps him. The manager must stay one step ahead of them, familiar with their tactics that shift the blame onto him, so that he can neutralize them and prevent them from succeeding in their schemes. He must first understand their intentions, then manipulate and deceive them, isolating them, sabotaging their plans, and exposing them at the right moment.

Unfortunately, this is human nature and its instincts: the desire for competition, the love of honor, and the attraction to money, even in the most religious societies today, as the Messenger of Allah ﷺ said: "Two hungry wolves released among a flock of sheep would corrupt it worse than a person's greed for wealth and honor corrupts his religion." [According al-Tirmidhi]. This hadith is authentic and has a good chain of narration. The advice and reminders of Allah in healing the diseases of the heart are effective for some, but others do not respond. These are the sick hearts referred to earlier.

One form of silent hostility is false submission, where the enemy interacts with your appearance, the signals you give off, your intentions, actions, and their interpretations of them. Psychologically, victorious individuals often reduce their caution and rely on appearances. This provides an opportunity and a time frame to regain the initiative and surprise the enemy. You will not succeed unless you show your weakness, display your acceptance of failure, and your true willingness to ally with them. Whoever possesses this skill can covertly undertake many actions to restore balance, using their hidden power at the right moment when the enemy's caution is reduced and they have lowered their guard, relying on your false loyalty

Many people are killed out of jealousy, and their inclination is to oppose unreasonably and exaggeratedly, striving to create an environment where every suggestion from you is rejected. Therefore, no issue can be presented to them directly. You must divert them to market any project. To succeed in this, you must step out of the picture; sometimes, absence is stronger than presence. During brief meetings with some of them, pose questions and inquiries that direct their responses towards your project, making it seem as if they themselves have come up with the idea. Then, offer them some improvements and advice, suggesting that their objections will be accepted, and that you will support them and stand by them. Once the project is set in motion, discovering that you have deceived them will not harm you, as you have successfully directed their stubbornness to build the project according to your will. This is a great investment in this strategy.

Higher levels in the power pyramid often have a non-expert perspective, which can paralyze the work of specialists and expose their plans to failure. They will also bear a large portion of the blame and possibly punishment. To prevent this, specialists should first acknowledge the higher-level viewpoint, and then perform some disruptive actions that stop their perspective without causing real harm, such as damaging equipment or losing files, hoping that time will work in their favor.

Since the higher level cannot tolerate delay, as the cost of time is high, they will abandon their viewpoint and rely solely on the specialists' plan, and thus everyone wins.

Advantages of this strategy: Some people cannot be confronted directly, as this goes against their nature and causes increased caution, anger, and negative reactions. Therefore, they should be bypassed at the point where they start, gently guiding them towards the right direction so that it appears this direction was their goal from the beginning. Leaving room for human intellect and making them aware of the dangers leads them to make the right decision. However, confronting them and standing against them will only increase their stubbornness, perhaps even pushing them further than expected. In this case, we will lose everything on the table and beneath it.

In some cases where the oppressors strike against the people of the Ummah, like in East Turkestan or Myanmar, I can say that all the lands of the Ummah are crying out due to oppression. Hence, we can exploit this strategy. The expected benefit from silent hostility is that it keeps the conflict secretly alive, preserving lives. It also keeps the memory alive, even if a long time passes, and their hostilities do not fade from the minds of generations. Therefore, we should not surrender to the will of the enemy so that our values and principles are not taken from us. When the time comes and conditions change, the generations will be ready. This is crucial for Muslims in East Turkestan and similar regions, so that the issue does not turn into a mirage, like Andalusia, and be lost, leaving only memories that ancestors have shared and remnants of the buildings left behind.

Pause for educational reflection between politeness and flattery.

Flattery truly means sacrificing religion for the sake of the world, while **moderation** truly means sacrificing the world for the sake of the world. Allah, the Almighty, speaks about the people of intellect and thought:

"Is he who knows that what has been revealed to you from your Lord is the truth, like one who is blind? Only those of understanding will take heed." (19)
"Those who fulfill their covenant with Allah and do not break the pledge " (20)
"And those who join what Allah has commanded to be joined, fear their Lord, and fear the evil of the reckoning." (21)
"And those who remain patient, seeking the countenance of their Lord, establish prayer, and spend from what We have provided for them, secretly and publicly, and repel evil with good It is those who will have the ultimate good." (22)
— Surah Ar-Ra'd.

And Allah, in another verse, says:

"Good and evil are not equal Repel evil with what is better. Then, the one between whom and you is enmity will become as though he were a close friend." (34)
— Surah Fussilat.

Ibn Abbas, in explaining the verse *"And they repel evil with good"*, said *"It means they repel insults and harm with greetings and gentleness."*

Moderation:

Moderation is lawful and is an attribute of the believers. It refers to lowering oneself for the people, being gentle in speech, and avoiding harshness in expression so that it becomes one of the strongest means of fostering harmony. It also involves being gentle with the ignorant when teaching and with the corrupt when advising them, ensuring that their shortcomings are not exposed, and enjoining good in a soft and gentle manner, especially when reconciliation is needed.

Flattery:

Scholars define flattery as associating with the immoral and showing approval of their actions without rejecting anything they do This includes praising oppressors with flattering words and beautifying their actions and speech by seeking out convenient justifications or misinterpretations, even though the person engaging in flattery knows the truth. The only reason for this behavior is the worldly benefit derived from them. For this reason, they sell their religion for a worldly gain

It has also been said that flattery means abandoning what Allah has commanded in terms of religious fervor, enjoining good, and forbidding evil, in order to gain worldly benefits. It involves associating with immoral people without confronting the wrong, and not having the ability to disapprove of their actions.

Conclusion:

Moderation means sacrificing the world to preserve religion and honor, while flattery means sacrificing religion to gain a worldly reward.

Therefore, moderation is the ethics of the believer, while flattery is the ethics of the hypocrite.

In the name of Allah, the Most Gracious, the Most Merciful

Secret activities in cities and political assassinations

33. Strategy of the Chain Assassination Reaction

Fear... which leads to collapse and surrender; it kills people more than anything else... Divine punishments, natural disasters [such as epidemics, earthquakes, volcanoes, storms, and floods. and wars.. and special operations in cities... The fearful situation that arises with disasters turns fear into a disease that goes beyond the limits of human balance This is how the Mongol wars behaved with people and governments... and the assassinations of the Hashashins... and the coronavirus pandemic... This is fear.

Allah the Almighty says:

{We will cast terror into the hearts of those who disbelieve because they associate with Allah that which He has not sent down any authority for, and their refuge is the Fire, and wretched is the dwelling place of the wrongdoers.} (Al-Imran, 151)

{When your Lord revealed to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them on the necks and strike from them every fingertip."} (Al-Anfal, 12)

{And those who had supported them from the People of the Book, He brought them out from their fortresses and He cast terror into their hearts, you killed a group and you took captive a group.} (Al Ahzab, 26)

{It is He who expelled those who disbelieved from the People of the Book from their homes at the first gathering. You did not think they would leave, and they thought their fortresses would protect them from Allah, but Allah came at them from where they did not expect, and He cast terror into their hearts, and they were tearing down their houses with their own hands and the hands of the believers. So take heed, O people of vision.} (Al-Hashr, 2)

Jabir ibn Abdullah narrates from the Prophet ﷺ, who said "Five things have been given to me that were not given to anyone before me: I was helped by fear (terror) for a distance of one month's travel from my enemies, the earth was made a mosque and a means of purification for me, so whenever any of my ummah finds the time for prayer, they must pray, the spoils of war were made lawful for me, and they were not lawful for anyone before me; intercession was granted to me; and the prophets before me were sent to their own people, but I was sent to all people." (Bukhari)

Special operations and covert activities in cities will not yield the desired result unless a consecutive chain of operations is created, accompanied by media pressure, which affects the psychology of the target group and induces fear, despair, and doubt in them, giving them the impression that there is no safe place and that there is no end to the terror and explosions.

The goal of striking the weak points of countries is to make fear and terror break the enemy's will to resist, paralyze their ability to respond, and lead them to continuous mental attacks, ultimately resulting in surrender to increasing fear. Because the enemy's cohesion and focus stability is their last refuge for resistance.

The chain of enemies can be summarized into two main enemies:

First: The global system.

Second: The ruling systems in our Islamic countries.

Whether operations take place in our lands or in the enemy's lands, the goal of the fighters is to confront the enemy, and targeting ordinary people is avoided. Accepting Western theories in warfare, which target civilians to create crises for the ruling systems, is incorrect. As Muslims, we are obligated to invite and struggle. If we act in accordance with the Western style, how can we expect their people to accept Islam?

Our operations should focus on targeting the occupying elements or their representatives [the ruling system] and the media, anti-security, political, military, economic, religious, judicial, defense, and media institutions involved in the war. These operations should spread a state of fear and doubt to undermine the system's trust in its own components. This is a step toward victory through creating the greatest chaos and using modern media tools to provoke the global system and ruling systems into taking desperate actions that will further isolate them. This is a war of nerves and also a battle for the loyalty of nations.

Hasan al-Sabbah can be considered the founder of the art of political assassination. He established a military group with which he carried out a series of special operations, recruiting the most loyal and courageous fighters, and named them the "Fedayeen." In these operations, he relied on political assassinations and accompanied them with rumors about the absolute loyalty of his members to their leader, their self-sacrifice in executing plans, and their ability to infiltrate and access any government official, even if it was the caliph himself. The operatives were professionally trained for murder, assassination, secrecy, riding, philosophy, politics, and other related skills, and many of them were stationed in important cities. He also managed to infiltrate them into the ranks of the state, military, and caliph's court according to their skills, making access to any government official easier for assassination at the right time. There are stories about this, most of which have legendary aspects. The Assassins deliberately carried out their attacks in public places to create fear, especially since the operatives not only refrained from fleeing but often resisted and committed suicide or gave false confessions under torture, where they attacked the credibility of the Sultan's advisors and their cooperation, creating doubt in the Sultan's court. This caused a state of terror in the court, and no one felt safe anymore.

Minister Nizam al-Mulk, the two caliphs al-Mustarshid and al-Rashid, and the King of Jerusalem, Conrad, were among those assassinated by them. Hasan al-Sabbah, with this view of political terrorism, managed to secure his own existence and belief and ensured the safety of his followers for a long time.
Hasan al-Sabbah's military philosophy was based on creating the illusion that his members were dispersed in the ranks of the Abbasid government. He achieved this through assassinations and rumors, guaranteeing his operations with the absolute secrecy of the executing members. This caused the political and military sectors to fall into a state of terror that spread like fire in dry grass, becoming a nightmare from which there was no escape except to accept it and not resist it. Fear typically spreads from the weak to the strong, and when the emotional and emotional response is not previously planned, it indicates the depth of the terror that controls them. For this reason, it has been said that victory is not achieved by the number of those who fight or kill, but by the number of those who fear.

Although the operations of the Assassins were offensive in nature, their strategy was defensive, as they took refuge in castles on mountain peaks, which made attacking them difficult. They had stocked huge supplies of water and food in their castles to withstand any siege that might arise. Especially in their famous castle, Alamut, they were able to repel attacks and stood firm for years against the efforts of the Abbasid Caliphate and various monarchies such as the Seljuks, Khwarezmians, Zengids, and Ayyubids. They also resisted the Crusaders and were ultimately destroyed only by the grandson of Genghis Khan, Hulagu.

The empire of the Assassins [gangs] lasted almost two centuries; in Fars for 166 years to 183 years in the Levant. Hassan al-Sabbah founded his group in 1090 AD in Fars, which was destroyed by Hulagu in 1256 AD in Fars, and in the Levant, it was wiped out by Zahir Baybars in 1273 AD.

The Mongols were also masters of this art, and legends have been told about Genghis Khan and his army. They were ultimately ruthless, to the extent that the fear caused by them arrived thousands of kilometers ahead of them, and cities would fall without a fight. The small Mongol army, far from its point of origin, could not carry out long sieges or engage in prolonged wars.

This is the same strategy that the Jews used in the occupation of Palestine and defending their existence: swift wars with a notorious and brutal reputation through terrorist operations. The Haganah, Irgun, and others employed the highest degrees of cruelty, to the point that they ripped open the bellies of pregnant women, killed the fetuses, and carried out other barbaric acts.

Assassination attacks, explosions, and bombings of children's schools, as well as the bombing of their hotels with their English allies in the King David Hotel, drowned 600 of their own people to show themselves as decisive, savage, and determined to carry out their demands. When humans lose their humanity, they also lose their authority and become corrupt, savage creatures who fear neither God nor the cries of babies, the pleas of mothers, nor the wrinkles that time has cast upon the faces of old men.

The greedy English and Americans have always used such methods in their conflicts against Native Americans, South Africa, Australia, and other regions. They spread epidemics, used weapons of mass destruction, and completed their catastrophes by dropping two atomic bombs on Japan.

During the era of terrorism in France, as a result of the battles between various factions of the revolution, in just one year [16,594] people were killed by the Revolution's guillotine.

In Tsarist Russia, in 1879, the group "Narodnaya Volya" (People's Will) was founded for modern terrorism that led to revolution or armed uprisings, where they used explosives in their operations. This group received extensive media coverage that helped spread their cause and attracted like-minded individuals and new forces, as well as inspiring others toward the path of freedom. This is the philosophy of special operations based on creating sequential reactions: spreading fear leads to brutal repression, which provides the group with publicity and sympathy, igniting the people's anger and increasing their hatred of the government, which emboldens them to attack the government that is repressing them. This is how chaos spreads, extending across the capital and other parts of the country. If this movement is able to awaken the people and cause the system to lose its balance and rationality, it will lead to a revolutionary movement throughout the country that overthrows the system, if there is a party, organization, or group to lead and guide it.

When global and local systems reach a state of stagnation and self-aggrandizement, and all efforts for ideological change are suppressed, there remains no path for the free people except to resort to terrorism to break the deadlock and assassinate their leaders. The essence of terrorism lies in creating an atmosphere of fear and chaos, so that the target and their allies feel surrounded, accompanied by the evident and humiliating inability of the system to predict and confront it [time - place], and the spread of a sense of hopelessness similar to despair regarding the state's ability to protect the symbols of the system and its people, and the absence of morality in the battlefield or in the cities. Due to the enormous impact of special operations [terrorism], some have turned it into a strategy. The free people, the holders of issues, can no longer find a way to change except through terrorism. The sound of a bullet hitting the heart of a politician in the capital overshadows the bombardment of tanks in the mountains.

The main weakness of movements and groups that rely on special operations lies in their inability to convey the justice of their cause to the people ... all the people. Separating these groups and organizations from the people is the most crucial element in the strategy of global and local systems of oppression and despotism, and this is the point where movements and groups must make significant efforts in a world no longer able to besiege the media or control its reactions. There is no comparison between the capabilities of the United States and the Taliban and al-Qaeda, but the strengths of these groups stem from their weaknesses. The appropriate strategy is the one that defeats the strong at their weak points and demoralizes them. This happened with the Taliban, and the United States suffered defeat in guerrilla warfare, as well as in the media, security, and popular acceptance battles against al-Qaeda, which covers a vast region under its shadow.

Despite the intensity of the military war and the vast efforts in media and cinema, and attempts to isolate and distort al-Qaeda, the violent war between al-Qaeda and the United States continues to exchange blows. In a field where the U.S. is unable to secure its interests, al-Qaeda remains an inspiration for the Ummah of "La Ilaha Illa Allah" and the oppressed around the world. Al-Qaeda continues to strive to return sovereignty to the Islamic Ummah and regain its influence on global politics, aiming to dominate the resources and interests that the West currently benefits from.

The fear of al-Qaeda continues to impact the minds of American politicians, who are controlled by capitalists and business elites to maintain their power. For this reason, they prevent the real causes of [terrorism] from being addressed, as doing so would result in the loss of the wealth of many of their masters, exposing the truth of their slavery to their people and the illusion of freedom and the American dream.

This is what al-Qaeda has desired since September 11, and even before and after that, in the fight against American and Jewish crimes, targeting state symbols on land, sea, and air: embassies in Africa, a warship in the Arabian Sea, the Pentagon, and the World Trade Center towers in the U.S. This is a long-term psychological war because of the constant feeling of the presence of a Trojan horse, sleeper cells, or thousands of volunteers capable of frightening American system symbols, soldiers, and even NATO countries and Jews. It is fear that cannot be cured in countries lacking faith. Fear is a series of psychological reflections that cannot be stopped. The scene of planes attacking the Pentagon and the towers, followed by the dramatic collapse of the towers, created a state of terror that took root in the heart of Western society, occupying their minds and destroying their desires for security and peace, defeating strategies of fortresses surrounded by oceans and seas.

On the other side, this scene inspired the children of the Ummah and showed them how weak the U.S. is from within, demonstrating that the strength of faith, reliance on God, and a sincere will for change, despite the disparity of power between al-Qaeda and the U.S., inspired planners to turn what was designed for civilian and commercial use into incredibly destructive war missiles with very limited means. These attacks caused much greater material and spiritual damage than the attack on Pearl Harbor. The September 11 attack was not only against America's major symbols but also its honor and prestige, which were shattered, emboldening its enemies. The attack created the most terrifying impact possible, leading to a panicked reaction from which, God willing, America and the West have not recovered and will not recover until God wills.

America made a desperate decision to unsuccessfully recover its lost reputation, and as a result, it fell into the trap of a full-scale war that destroyed its economy, spilled the blood of its children, and prematurely destroyed its empire in the making.

The state of terror that such operations create can clearly be seen in their desperate and theatrical reaction, such as the protests from European leaders and their allies against punishment for actions against the Charlie Hebdo magazine. This is a negative reaction that shows their inability to provide a positive and united response to contain the growing fear and terror. Politicians have no power between the hammer of the Mujahideen and the anvil of those who support them, the men of money and the Jews. Thus, the martyrdom operations expose the enemies. Almighty God says: *"And prepare against them whatever you are able of power and of horses tied at the front to strike fear into the enemy of Allah and your enemy and others besides them whom you do not know. But Allah knows them. And whatever you spend in the cause of Allah will be repaid to you in full, and you will not be wronged"* (Al-Anfal, verse 60).

The enemy's efforts to strengthen internal unity in countries suffering from racial discrimination, lacking internal cohesion and social bonds, as seen in the collapse of family institutions and the spread of orphaned children who may not even recognize their mothers, are also suffering from a lack of morals and human principles.

There, the education of deception, tactics, and trickery is spread through cinematic and sporting entertainment, and people suffering from the servitude of corporations and moneyed interests, when they die, typically leave their inheritance to the banks. All of this cannot be cured by the sweet words and deceptions of politicians and Hollywood. The promotion of Western values and principles that do not exist in the daily lives of Western citizens deepens the illusion, causing their people to become a weak nation detached from reality, vulnerable to collapse with repeated blows. They are like hollow vessels that are easily penetrated mentally and intellectually if a real and powerful method attacks them. This is not a traditional war where forces fight each other and benefit from propaganda to reinforce internal unity. The operations are behind a civilization, an ideology, a history, and also soft forces that infiltrate and have long-term effects.

Robert Greene discusses the al-Qaeda attacks on September 11, stating: *"It is difficult to measure the full extent of the economic loss caused by these attacks, but the repercussions are large and undeniable: exorbitant additional costs for security plans, including financing new government programs, and massive military costs resulting from attacks on two countries. The negative impact on the stock market, which is always affected by the psychology of fear, and the subsequent decline in consumer confidence. Certain industries such as tourism and travel were also affected, and these effects spread to the global economy. The attacks also had significant political effects, with some believing that the results of the 2002 and 2004 elections in the U.S. were influenced by them. With the continued chain reactions, a growing rift emerged between the U.S. and its European allies.*

Terrorism often aims to create such divisions between allies and in public opinion, where the hottest issues and coldest views are pitted against each other. The attacks also had a definitive and clear impact on the American lifestyle, so that civil liberties, once a hallmark of America, were reduced. Ultimately, though it is impossible to measure this aspect, the attacks had a terrifying impact on civilization in the broadest sense of the word... Fear that can spread in a particular city can be disseminated worldwide, where the media feeds it with news and images."

Formation of the American mark of the difference. Ultimately, due to the impossibility of measuring this aspect, the attacks had a terrifying effect on civilization in the broadest sense of the word... A fear that could spread in a

specific city, now capable of spreading across the world, fed by the media with news and images[79]]. End quote from the book "33 Strategies of War" 79] End of quote.

Robert Greene also wrote that perhaps the strategists of al-Qaeda did not intend to achieve these results or even imagine them; we will never know .. In fact[80], these results and more than them and greater than them were in the minds of al-Qaeda's strategists, so any country targeted with this power, with the aim of dragging it into long-term[81] and borderless guerrilla wars where its resources are depleted, is stepping toward collapse And the real fruit of this was the revolutions[82] in the Arab region, this was not a random chance; rather, in all deep plans, along with planned goals, the collapse of another chain followed, such as the fall of the Berlin

Wall and the unity of Germany following the collapse of the Soviet Union in Afghanistan, or completely opposite results like the spread of al-Qaeda across the world following the American attack on Afghanistan.

[79] Robert Greene, translated by Samer Abu Hawash, First Arabic Edition 2009 Al Abikan Publishing, pages 79 80

[80] *"Well, for the doubt in Robert Greene's view on page (669, when he wrote· 'Perhaps al-Qaeda's strategists did not intend to achieve these results, or even imagine them; we will never know that. . Now you know.'*

[81] *'They dragged you into guerrilla wars with a limited field in Afghanistan, and they dragged you across the world to target their interests and circles.'*

[82] *This is one of the lessons learned from the jihad in Afghanistan, because when the Soviet Union collapsed the line of order that connected the empire's bonds was severed, and most of the countries it had occupied were liberated. The earthquake of Afghanistan had effects that tore the Soviet Union apart, from Central Asia to Central Europe. Based on this al-Qaeda's planners in 1996 in Khartoum formulated a strategy to break the credibility of the United States and the West, to drag them into the chaos of operations and pave the way for the rebellion of the people of Islamic countries against their treacherous rulers, redrawing the map of power, and eliminating the unipolar world order, so that Islam would emerge again as a significant force in global political decision-making. This and other topics were approved in a series of sessions in Khartoum in which 'Sheikh Osama bin Laden, engineer Mustafa Hamid, and commanders Ali Amin al-Rashidi, Sobhi Abdel Aziz Abu Sana, Mohamed Salahuddin Zidan, and Abdullah Ahmed Abdullah Alfi' were present. One of our mistakes in these sessions was our misjudgment of the capabilities of the Muslim Brotherhood in leadership and our naivety toward their leaders, because at that time they were a proposed movement for leading revolutions, due to their widespread presence among the people and their standing as an organization all without any agreement or coordination with them "*

This is what they wanted; and it is what was not expected[83] from a Qaeda's strategists, and also from what you committed in the unethical[84] information war against citizens and migrants in Waziristan.

Terrorist-type operations cannot immediately reach a conclusion, because the U.S. has not inflicted enough damage to change its strategy, though this may be effective for countries that no longer have much influence in the world, such as France, Spain, and the United Kingdom, whose alliance is on the brink of collapse. It is up to the mujahideen to continue their large and small operations until their war goal is achieved.

The immediate goal of such operations is to break a deadlock or influence political decisions, or to stop thefts or neutralize certain enemies, and perhaps break some alliances, etc. But the strategic goa is a long-term operation and a series of strikes whose fruit will bear in a decade, two decades, or even longer.

Some Western efforts to turn the conflict into an information war or to engage in some moral tricks or attempt to create public opinion support and gain international unions may be successful. These are thoughts for real and spiritual assassination. And since the enemy and his allies lack enough wisdom and patience, and are ultimately affected by competition and struggle for influence, their shadow will not be sustainable. Such a view does not solve the war, nor will it stop it, and those targeted by the operations will continue to suffer from fear and hysteria.

[83] t was generally be leved that the current generation would not survive this war, but some of them today, in December (2021), after the liberation of Afghanistan, continue the path with new generations and reflect on the events of over twenty years of conflict with great powers and the sole pole.

[84] U S intelligence, in collaborat on w th Pakistani intelligence conducted a series of unethical recruitment operations, when they nstructed their agents to sexually assault several children and also

lead some local residents into prostitution, recruiting both groups and turning them into spies for their own community, migrants, and the mujahideen.

And with that, their people, who are not the target, will live, and on the other side, for the mujahideen, these thoughts represent a process of delay for the upcoming victory; this issue only depends on time. What stands behind the operations is a nation that wants to fulfill its desires and live according to the will of its Lord, carrying a truth for humanity that is seeking it... a spirit that has lost itself in the material war and running after lost desires.
And let everyone understand well who stands with thoughts that will lead to his destruction, and let everyone understand well who desires true life and true freedom... it is Islam; and God willing, it is on the way to give humanity hope for the return of humanity and its lost spirit, this is what Islamic, Christian, and Jewish prophecies have pointed to; and until that day, think twice.
The issue of al-Qaeda is just, and it brings happiness and stability to humanity, for it defends the right of its nation to exist; it strives against the forces of global, regional, and local oppression and corruption, trying to achieve the freedom of its nation in following its belief and call, trying to prevent the West from appointing and supporting treacherous rulers who do not represent the desires of their nations, trying to prevent Western support for the Jews and their oppression of the children of our nation in Palestine and other places, trying to stop the theft of the West from our wealth, resources, lands, and waters, trying to prevent the manipulation of the West in our religious, cultural, and traditional legacies, trying to provide prosperity and happiness for the children of the nation, trying to introduce Islam to the people, all people, so they may live happily under its shade in accordance with respect, cooperation, and social justice, trying to achieve true freedom for the people in the light of what the great Creator has decreed for them, trying to build Islamic power that protects itself from its enemies and preserves its existence and prevents them from thinking of attacking it, trying to raise the awareness of its nation and act to eliminate ignorance in all fields to keep up with the world in political and technological progress, trying to spread the Islamic ethical principles that carry the highest meanings.

Humanity is for mankind, moving with the pains and desires of the nation and carrying the message of Islam to humanity, giving them hope for a secure future for the people... all people. It strives to establish its political system, for Islam is a religion and a state that realizes the hopes and aspirations of humanity in living in happiness and prosperity, if it is realized within themselves and in their world; and this realization will not be achieved except by providing the suitable space for the Islamic call and preventing the struggle against it.

Does anyone expect that the goals of al-Qaeda can be achieved peacefully?!! Or that the criminal Western ruling regimes will stop their thefts, crimes, oppression, tyranny, and the imposition of ignorance on the nation without armed resistance?!! Did the Prophet of Islam fulfill his mission peacefully and establish Islam?

Conclusion of the book

The conclusion of this chapter is written with Strategy 19, but it requires further research and should be completed and improved with consultation. Therefore, it is not attached here and may be added in the second edition.

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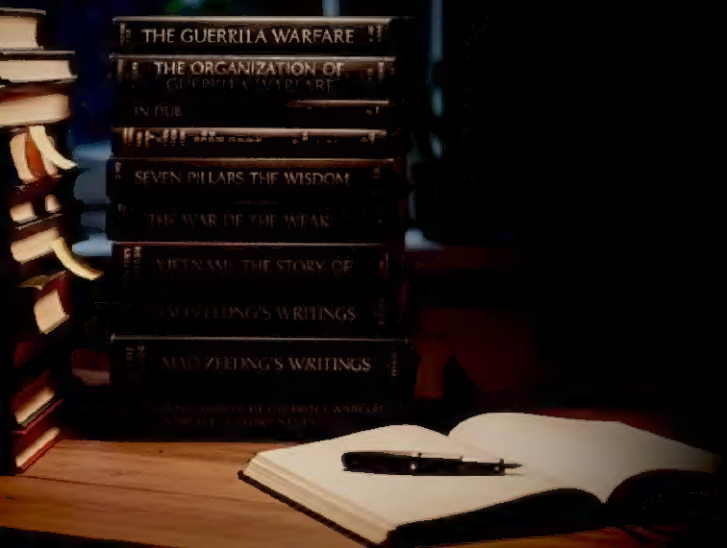
among the passages that reveal the ugly side of colonialism that "Robert" mentions, is the strategy of "ignorance" (creating ignorance) for those they have invaded. "Robert" wrote in his introduction: Wasn't strategy taught to soldiers because it wouldn't help them on the battlefield? Furthermore, giving such practical knowledge to soldiers, which could help them organize a rebellion or revolution, was not considered wise. The colonial era applied this principle more broadly. Indigenous people from colonized countries were recruited into Western armies, and many performed police duties, but even those who reached high ranks were kept in strategic ignorance, as knowing this knowledge was considered dangerous for them. Keeping strategies and war techniques in the hands of specific officials was deliberate, so that it would remain only in the hands of elites and suppressive forces who favored division and conquest. In this same chapter, Robert quotes from "Slavery and Freedom" by Frederick Douglass:
"Mr. Hugh was amazed at the simplicity of his wife and for the first time probably revealed the true philosophy of slavery to her, explaining the strange rules that slave owners had to understand in order to manage their human property... His hard and cold words had a deep impact on my heart... It was a particular and new inspiration, which revealed to me the painful secret that I had struggled for years to understand in vain. The power of the white man to maintain the slavery of the black man is based on depriving him of knowledge."